The Ymage of both pastours

The ymage of bothe pastours/ sette forth by that moost famoute Clerck, Bulleych zwinglius, & now trasslated out of Latin into Englishe, By Joon Veron Sinquoys. A moost fruitefull & necessary Boke, to be had & redde in all Churches, wherby to disarme all symple & ignorant folkes, agaynst the rauenynge wolues and false prophetes.

E-14 -33

M. D. L.
Cum Priuilegio ad Imprimendum Solum.

Syn. 8.55.

Actu. xx. Chap.

¶ Take hede to your selues, and to the whole flocke, wher vpon thee holye ghoste hath appoynted you, Bysshops, to gouerne the Church of God, whych he hath purchased wyth hys bloude.

Marth. vii. Chap.

¶ Beware of false prophetes, that come vnto you in shepes clothinge, but inwardely, they are rauening wolues.

231;95

¶ To the Most mighty Prince Edwarde, Duke of Somerset, Earle of Harforde, Vycount of Beawchampe, & Uncle to our most louerayn Lord the King. Iohn Veron wysheth peace & grace, health of soule & body, & encrease of diuine knowledge, and godly honour, frō God the father, through our Lorde & sauiour Iesus Christ.

Onsydering with my selfe, most redoubted Prince, ỹ vnspeakeable & exceding great mercy, of our moste boūteous heauēly father, whych so plēteously hath now at this present, sente amōg vs, ỹ most pleasaūt, & ioyful light of his holy & sacred woorde, ỹ sens the byrth & natiuitie of oure Lorde, & sauiour Iesus Christ, it was neuer in thys illustre & florishing realme, so purely & sincerely preached, as it is now in our tyme, set forth to the great cōfort & cōsolatiō of our poore wretched cōscīences, which so lōge haue bē detested & hold captiues in ỹ thicke darknes of mēs traditiōs: I haue a good cause to wonder, & meruail at ỹ ingratitude, & vnthāk

fulnesse of manye and sundrye folkes,
whyche, in thys moste gracyous tyme,
that saluatyon is so frely, in the word
of God, and holye scryptures, offered
euerye where vnto them, yet to theyr
vtter vndoynge and destructyon haue
rather to sycke to the dregges of men-
nes dreames and deuyllysshe inuen-
cyons of Antichryste, than to embrace
the joyfull tydynges of thee Gospel,
where onely they maye fynde reste to
theyr poore wearye soules. Chryst the
euerlastynge wysedome of the father
Math. xi doeth crye oute there sayinge: * Come
vnto me, all ye that labboure, and are
laden, and I wyll ease you. And yet
these madde and bewytched persons
wyll in noo wyse harken vnto hym,
but moste wretchedly labouryng and
sweatynge, vnder the intollerable bur-
den, of Antichristes tradycions, do wyt-
tyngly, and of an obstynate purpose
and mynde, renne head longe into per-
dycyon, folowynge in it theyr blynde
guydes, whyche doo yet at thys pre-
sente, contrarye bothe to gods worde
and the dyuynes moste godlye proceedin-
ges, leade them into all kyndes of de-
uelysshe errours.

One of the principall These blynde guydes, I saye, are
ther, that poysone the symple and ig-
norannt

noraunt people and are cauſes of their
better vndoyng and deſtruction. Then
wyl they not ſuffre to come into thee
ryght way, and to folow the forgoin-
ge lyght of the goſpell, of oure ſaup-
oure Jeſus Chriſte, whoſe doctryne
and worde, they perſwade theſe poore
ygnoraunte and blynde ſoulches to bee
playne hereſye, and that they, whych
now preache, ſet forthe, and bryng vn-
to theym, the gladde and comfortable
newes of ſaluatyon, are moſte pernyt-
yous heretykes, whyche goo aboute,
to bryng all men, from thee olde and
auncyent relygyon, that was ſette vp,
alowed, and eſtabliſhed, by the holye
fathers of the prymatiue churche, in
to a newe kynde of relygion that they
inuented them ſelfes out of their own
brayues, thereby too take awaye and
banyſhe from amonge men thee true
worſhyppynge of the lyuing God.
Are not (wyll theſe Antychriſtes ſay)
thoroughe thys newe learnynge, all
lamable ceremonyes, dryuen out of the
churches? where bee nowe thee holye
Sayncte become, that ye, in al youre
afflyctyons, and trouble were wonte
too flye vnto. As for thee holye and
bleſſed Sacramente, of thee Aultare
they haue moſte vngodlye plucked it

causes of the blyndeneſſe yt yet now a dayes raygneth amõge the people.

The vngodly perſwaſyons of the papiſtes.

downe. Within a while (syth that they haue also put downe that most holy & sacred Masse) they wyll leaue no God at all vnto vs. Beware, take hede too your selfes, good folkes, herken not vn to them. We warraunt you, they shall not continue longe. Wythin these two or three yeares and lesse, ye shall see all thinges clene altered and chaunged.

Those and many other lyke thinges, doo these rauenynge wolues, and false Prophetes, not only whysper in mens eares, but also most boldely (as though they feare neyther God, nor King) blow out abroade, among the louing subiectes of thys Realme. I tell the truth, I lye not (god shall beare me recorde of the same). Not longe a goo, I was in communication wyth one of the chiefest ringe leaders of that vnlucky companye (whose name I do here wittingly passe ouer) whych is a man of great learnynge, and in the Philosophie and doctrine of Aristotcles, moste conninge and experte. Thys man after that we hadde reasonned a whyle in matters of Religyon, sodeynlye brake forthe wythe these wordes: No, no, sayde he, (and called me by my name) sette your harte at reste, I doo not doubte, but that wythin these two or three yeares,

all

al theſe felowes, that now are buſyed, and moone earneſt, in ſettinge forthe of thys hereſye (for ſo dyd he cal the preachinge of the goſpell, that is nowe vſed amonge vs) ſhall be gladde to recante euery one of them, as faſte, to cal backe theyr erronious opinions, and to fayre tongue thou dyddeſt lye. Now moſte myghtye Prince, yf thys man, not withſtandinge the Kynges proceadinges, and other godly actes, ſet forth by the Kinges moſte honourable counſayll, to the vtter ſubuerſyon of falſe doctryne, vngodly traditions, and Idolatrye, and agayne to the mayntenaūce of true relygyon, durſte be ſo bolde too haue ſoche talcke, and communication wyth me, whom he knewe ryght well, though that I haue but very ſmal learninge and knowledge (how beit I do moſte hyghely thancke god, that he of hys goodnes dyd vouchſafe, to directe that lyttle þ I haue, to his glory) yet to be moſt earneſt, in þ defence of this true doctrine & religion. What wil both he, and other of þ vngodly fact, do among thē, whō they know to be both vnlearned & weake? Truely they wyl vtterly ſubuerte thē. They wyl make thē, that whē thei heare of chriſt, & of his goſpel, they ſhall ſtoppe theyr eares & crye out

wyth the vngodlye multytude of thee Jewes, sayinge: Awaye wythe hym, crucyfye hym. Marke ye thys, o ye Christyan Magystrates (whose parte and duetye it is, to beware and take heede, that thee people commytted vnto you, doo not fall agayne into darkenesse and ygnoraunce) *When oure Sauyoure Jesus christe, kynge of all kynges, and Loode of all lordes, made hys solempne entrye into Hierusalem: howe toyfully with songes and hymnes was he receaued of thee commune people: Blessed be the kyng (sayde they) that cometh in the name of the lord: Peace in heuē, & glory in the highest: But vnto a while after this poore symple and ygnoraunte people, that thus so toyfullye receaued oure sauyoure christe, beynge moued and perswaded by the hyghe prystes, *scrybes, and Pharyses, dyd preferre that theefe and shamefull murtherer Barrabas vnto hym, whome a lyttel whyle before they called kynge, delyryng of Pontyous Pylate, wythe a loude voyce that thee sayde rebelle and cruell murtherer Barrabas, shoulde bee lette loose vnto theym, and that Jesus shoulde be delyuered vppe, for too bee crucyfyed. In lyke maner nowe a

math. xxi
Luke. xix
marke. xi

mat. xxvii
Luke. xxiii
Joh. xviii
marke. xv.

dayes

dayes, it doethe happen and chaunce here amonge vs. For when thee Gospel and gladde tydynges of saluatyon, are by honeste and godlye menne preached and sette forthe vnto thee good folckes of thee contreye: it is a greate wonder and maruayle too see, howe gredely the moste parte of them do receaue it, noo leste reioycynge, at those ioyfull newes of heauen, than thee multytude of thee Jewes, dyd at the comynge of theyr Messias. But as soone, as these false prophetes (thee true preachers beynge departed from thence, into soome other place) are come amonge them, and haue shriuen theym a whyle, they are made a thousande tymes worse, than they were afore thee hearynge of thee Gospell. These rauenynge wolues are so armed wyth hypocrysye, with blaundiloquence, fayre speakynge and flattery, that it is a thynge impossyble, for the poore symple folkes of thee contreye, whyche are noseled in the olde superstition of theyr forefathers, that they shuld at any tyme wythout the specyal grace of god, beware and take hede of them: yea manye witted and learned persons that are not yet stronge, stedfast, fyxed, & sound in the fayth, at

oftentymes by them ouerthrowen and clene subuerted.

The names of the hygh learned Papistes, whose learninge consysteth onli, in philosophye & prophane disciplines ar hurtfull

What shall we saye? thee names of them are not some and hurtful. Which thing we do se now a dates to be most true. I know some, which yf they were a lyttle otherwyse handeled, or some what more strayghtly loked vpon, but euē halfe so moch, as they dyd loke vpon vs, when they bare rule and were in high auctoritie, hauing those lawes in their hādes, which (no man, of what degre soeuer he was bearing open hys mouth agaīst thē) they had made thē selues. We should se, & that shortlye, al those shyres, that haue not yet receiued the worde, to come merelye, & wythe a lusty corage, and ioyful hart, vnto thee trueth and gospel, which are now only letted and stopped, by ỹ glorious names and titles, of soch high renowned persōs. Wel, it was not for nought (as I haue often sayd, and now I say it againe) that those godly kinges, which in times past dyd put down al ydolatry, & superstitiō, setting vp again, with godly studye & dylygēce, the true worshipping of the liuing god, did slaye & kyl vp al Baalles priestes, & false prophetes of groues, & hille altars. Why the thing truly they did, because that they

Reade my bokes that I made agaynst the lybertins & rebelles.

iii. Regu. xviii.
iiii. Reg. x
xvi. Regū. xxii.

they shoulde not bringe the people a-
gayne into errour. Nor let anye man
thynke here, that it was cruelly done,
no more, than when a rotte remember
is cutte of, from the bodye, lest that it
shoulde infecte al the whole. Is it not
(I praye you) moch more expedyente,
that .viii. hundrethe and .L. falce pro-
phetes, shoulde bee kylled vppe, by so-
me Helyas, thā that al the whole Is-
raell shoulde perysshe. Iudge ye all,
that haue anye wytte in youre heads.
Howe be it, it is not my wyll, that a-
nye man shoulde be murthered or put
to death, onelesse it be wt the swoorde of
the spyrite, & as the lorde speaketh him
selfe by the prophet, saying: I wyl smy
te the earth wt the rode of my mouth, &
wt the breath of my lippes, wyl I slaye
the vngodly. I wold witte, þ all suche
persōs shuld be allured & won, by char-
table meanes, þ they myght perceiue &
se, þ moch more gētylnes is shewed vn-
to thē, then they haue afore times she-
wed vnto vs, & agayn that þ magystra
tes, doo seeke onelye for theyr amende-
mente, and saluacyon of theyr soules,
and not for theyr chestes and coffers.
Neuertheles, yf they be obstynate &
stubborne, or goo about some tumulte
and nouatyon of thynges, or elles

hynder

What mo
deration
must be vs-
ed in roo-
ting out of
þ papistes

Slaye. pi

hynder all the people, & kepe the back
frō the truth of the gospel, & frō Christ,
the commen sauiour of al mē: tel them
hardely feele that the magistrate bea-
teth not in vayne the tēporall swoorde.
In dede, it is tyme that some of theim
be tyed vp shorter, syth that thei be not
afrayed, to threaten vs, (& that, to the
great abashmēt of the weaker) that so-
reuue Princes, yf we do not shortely re
cant, & come agayne to the olde falshō,
wyll inuade, & come vpon this noble &
flourishing Realme. Yea, say they (whē
they be vpon theyr ale benches, and in
corners, where they thincke, they may
vtter out soche doctryne) the proudest
of them all, meaning the head rulers &
magestrates, through whose vigilante
care, true religiō hath ben restored, and
set vp agayne, be in doubte, what they
may do. They trēble & quake for feare,
yf they do but heare ones, that noble &
most redoubted emprour, named. They
do almost crepe into a moule hole, whē
they heare daylye, howe he handeleth
theyr brethren in Christe beyonde the
sea. They wold geue (yea marye wold
they) thousande thousandes, that thee
holy and blessed masse, had neuer bene
put downe by thē. They wouldē fayne
haue it vp agayne, yf they knew, howe
they

The bolde threatenin-
ges & sha-
meful tyn
ges of the
papistes.

The cōmu
nicatiō of
papistes
vpon their
ale bēches
and in cor-
ners. wher
they dare
vtter oute
their poy-
son.

they myght do it handsomely, and not to their shame and rebuke.

Sothe is their communication abroade, among the symple & ignorant people, and that of late. It is no mervayle then, that the moste parte of thee lovinge subiectes of thys Realme, do yet bothe abhorre, and vtterlye refuse the wholsome doctrine of their saluation, sythe that so many false prophetes, are yet suffered, to be among them, and so fewe faythfull pastours prouyded for, and sent vnto them. For truely, thys is one of the chiefeste causes of the blyndnesse of the people, and that they are so easely seduced, and brought into errour, by false prophetes, that dayelye and hourely come vnto theym in sheepes clothynge. They lacke trewe pastours. They wante faythfull teachers and guydes. Their watche men are all blynde, they haue all togeather no vnderstandinge, they are all domme dogges, not beynge able to barke, they are sleppe, sloggysh, and lye snortyng, they are shamelesse dogges, that be neuer satisfyed. Their shepehardes in lyke maner, haue noo vnderstandinge, but euery man turneth hys owne way euery man after hys owne coueteousnesse, wyth al hys power. Now (I beseche

Another cause of the blyndnesse of the people.

Esay. lvi.

leche you) can the people, hauyng such blynde bouſardes too theyr guydes & paſtoures, get anye vnderſtaundynge or knowledge? How ſhall they diſcerne the falſe propheetes, from the true paſtoures and faythfull miniſters. They truelye, as yonge innocente babes, wyl embrace poyſone, for wholeſome meate, and take vppe a ſcorpyon for an egge. But nowe, whome ſhall wee blame moore chyefelye, for thys? Thee Biſchoppes? thee Kynge and hys honourable Counſaile? forſothe, yf there were anye ſuſpycyon, that anye foreyne prynce or natyon, wolde invade thys Realme: by and by ſhulde in all thee haſte, and wythe all dylygence, watche menne bee ſette oute, in all thee portes and vttermoore places of thee countreye, too eſpye out the commynge of thre enemyes, and to geue warnynge therof. And why ſo, I praye you? becauſe that the louyng Subiectes of thys Realme, ſhuld by theyr ſodayne comyng & arryuing, take no maner of harme in theyr goodes & bodies. How moch more then, ſyth þ ſo many cruell and myghty enemyes, do alwayes wythout ceaſſing, and intermiſſion, be ſet vs rounde about, endeuouryng thē ſelf, both night & day, to

Marke & wayghe the ſe thinges o ye Princes of thee world, and lyghe vpcla tes of churches, lette thē not be forgotten.

all

all their myghte and power, to spoyle vs, of that moste precyous Jewell, that Christe hym selfe, the onely begotten sōne of the father, hath wyth the shedyng of hys dere bloude, purchased vnto vs, and so to murther moste myserablye both our bodyes and soules, hauynge besides that their espyes, euery where here amonge vs, so masked and disguysed in shepes clothynge and skynnes, that they can scarsely be knowen, from oure frendes and wel wyllers: oughte true and faythful watche men to be sent out into al corners? to bee appoynted and set in al places? O preposterous, peruerse, and ouerthwarte iudgement. In thynges that are transitory, and fade away lyke the grasse, þ is to say, in thynges þ belong to our corruptyble bodyes, and thee preseruatyon, or sauegarde of the same, wee are moste diligēt & careful, but in thynges that belonge vnto thee soules, whyche are immortall, and neuer dye, but after thee deathe of thee bodyes, bee alwayes, eyther in exceadynge greate ioye, or elles in payns and tormentes vnspeakeable, yea, the bodyes at þ dayes of iudgemente, being vnyted and ioyned agayne vnto theyr soules, shalbe

We ar alwayes in peryl, & in ieopardye to be spoyled by our ghostli enemyes, of that precious iewel that christ hath purchased vnto vs.

shall be partakers of eyther of theym
it is impossible to tell, howe carefulle,
negligente we are. Whych thinge, be-
sydes all other argumentes, maye be
proued by thys. In all thee townes
of warre, of thys realme, stronge gar-
risons, (as it is moste conuenyente and
mete) are sette, noble and valiante Cap-
taynes, and faythfull, or rather wailth
men are appoynted, nothinge is lefte
vncared for, that maye be for the saue-
garde of thole fortes and townes. But
nowe home many parysshe churches in
England, whych Churches, by ryghte
maye be called, the watchinge or espy-
inge townes of the euerlastinge kyng-
dom, of oure beauenly kyng and saui-
our Jesus Christ, are prouided of true
and faythfull matche men? Not rathe
ly one amongst. xl. hathe a true pastour
or minister, and why? Thys is one of
the causes why. Lordes and gentilmē,
haue all most all the lyuinges of Chur
ches in theyr handes. And as longe as
they maye gette for John lacke latyn,
to serue theyr cure vnder them for a lyt
tle or nothinge, that is to saye, for. vi.
or. viii. li. a yeare, where as they theyr
selfe, receaue and take yearely vpon it,
some. lx. some. C. li. some more, some
lesse, it wyll neuer be, that they shal see
godlye

Churches are ꝓ watchinge or espyinge townes of the kingdō of Christe.

The cause why parysshe Churches are not prouyded of true and faythfull ministers.

godlye learned men in them. O mercy-
full god, what meane the heade rulers,
and gouernoures of thys worlde (here
I do vnderstand Kynges, Emperours,
yghe prelates and Bysshoppes)
whome the scryptures and woorde of
god do call, pastoures and shepeheedes
of thee people? What answere shall
they make vnto hym, that is thee pa-
stoure of all, when he shall requyre
oute of theyr handes, thee bloode of
hys dere boughte shepe, that hyd pe-
rysshe, and haylye hoo perysshe, thor-
oughe theyr negligence and fawlte-
ly mynde abhorreth too remember.
Howe horryble and greuous punys-
hementes are prepared for theym.
God, of hys mercyfull bountuousnesse
graunte, that oure noble and soueraig-
ne Lorde thee kynge, and all hys ho-
nourable counsayle, for thee dyschar-
ge of theyr conseyences, maye shorte-
ly see an ende in it, that all thee pa-
stoures throughe oute all Englande
moughte of thee kynges dominyons,
maye bee prouyded of true pastoures
and mynysters.

In the meane season, that thys shal
be a doynge, too fence and arme thee
kynges subiectes of thys realme a-
gaynst those rauenyng wolues & vom

[illegible] too

to them in theyes tymes, I haue here, accordyng to the lytle, that I can doo, translated out of latyn into Englysh, a boke, whyche maye ryght wel be called: Thee ymage of bothe pastours, sette forthe by that moste famous clerke Huldrych zwinglius Bysshop of Tigure, and called by hym pastoure. It is a verye profytable and necessarye booke, and moste worthye, not onelye to bee translated into all tongues, but also to bee hadde and reade in all thee Churches of Christendome. For there kynde and foremoste the congregacyon shall see, thee true and faythfull pastoure, moste lyuelye depycted, and sette oute in hys owne colowres, whyche are taken oute none other where, than oute of thee cheftes and coffers of thee holye and sacred scryptures. Wherebye, anye man shall learne, howe farre from all voluptyes and pleasures of thee flesshe, thys office and vocatyon is. For who soeuer taketh thys mynystrye and functyon in hande, muste continually without ceassing & intermission, warre, stryue, and fyght, agaynst all flesshe, and all the power and strength of it, agaynste his owne parentes, kynsefolkes, brethren, and systers, yea againg his owne

The dyuision of the whole worcke

What is contayned in the first parte,

selfe

selfe, and all the concupyscences, and lu-
stes of hys owne selfe, agaynste all
pompe and pryde of thys worlde, and
all the myghtye powrynces of it: Fynal-
lye, what soeuer, is in anye maner of
thynge, repugnaunte vnto god, he shal
professe and declare hym selfe, an o-
pen enemye agaynste it. Thee con-
syderatyon of whyche thynges, doeth
playnelye teache vs, that too adminis-
ter thys greate and perylous office,
worthelye and sufficyentelye, is thee
verye worcke of God, and not of mans
strengthe. To doo it, I saye, truly
and syncerely, it commethe not of
manne, but onelye of God, whych ge-
uethe vs strengthe, too beare so heauy
a burden. In thee seconde parte, the
rauenynge wolues, whyche beynge
clothed in shepes skynnes, doo coun-
terfeyte thee true shepeheardes, are
descryded and sette forthe to thee eyen
of thee congregatyon, and in a ma-
ner, shewed wythe thee fynger. For,
there anye manne shall see, theyr
wyde gappynge mouthes, theyr sharpe
teethe (wherewythe they alwayes
threaten slaughter and murther) and
moulyshe pawes (for thee shepes
skynnes, wherewythe they haue dys-
guysed theym selues can not hyde all

If a man doth admynister sufficiently the office of a Pallour, it is the verye worcke of god and not of mā.

What is contayned in the seconde parte.

thynges) to appeare out. To be shorte, all the congregatyons and churches, that are not yet prouyded of true mynysters, shall by thys lyttell boke (yf it be trulye peruled and reade) learne, in the meane season, too dyscerne and knowe thee true and faythfull pastoures, from thee deuelysshe rauenynge wolues, be they neuer soo masked and dysguysed. Whych truely, wyl be noo smalle helpe vnto theym afterwardes (when true pastoures, shall thoroughe thee fatherlye care of oure souereyn lorde the kynge, and hys honourable counsayle, bee sente vnto theym (too come vnto the true relygyon, and godlynesse. O mercyfull pryeste, and thyefe Bysshoppe Jesus Christe, vouchesafe (wee beseeche thee) of thy bountuous mercyfulnesse, to sende oute, true and faythefull labourers, into thy holye haruefte, for too breake and dystrybute thee breade of thy holye worde, vnto theym, that hunger for it. Vouchesafe also, o moofte true and faythfull shepehearde, to strengthen, wythe thy holy spyrite, all preachers and teachers, þ thou hafte sente, and dayly do sende, to fede thy dere boughte flocke, tou thee intente that they maye bolde lye and earneftlye serue theyr soules

A prayer vnto God for to sende true & faythfull Pastours.

in

in the defence of thy holye worde, and for their shepe, agaynst all the threatenynges, and false enterpryses, of thee rauenynge wolues and false prophetes that goo aboute too seduce and bryng vs oute of the ryght waye, for theyr belyes sake, thoroughe theyr false doctryne. And that they maye so teache and declare vnto vs, thy holye lawe, and Gospell, that we beyng taught and edyfyed, maye daylye more and more magnyfye thy godlye honoure.

Now I haue shortly declared and shewed, the cheyfe and prynceypal causes of thee blyndnesse, that yet at thys presente, raigneth amonge thee symple and ygnoraunte people, and what moued me too translate thys golden booke, and mooste excellente worcke. Wherfore truelye, yf that godlye Nehemias, thee reparatour of Hierusalem were amonge vs, I would haue dedicated vnto hym, and too none other. Sythe then that youre grace hathe bene a verye Nehemias vnto vs (for, thoroughe youre vigilaunte care, the true Hierusalem, whiche is the Churche that was all couered wythe thee rubbishe of Antichristes tradityons, is nowe at this presente, newe builded

vp agayne) I coulde do no lesse, but to
dedicate it vnto your grace. And thou-
ghe it is not so eloquently and kynely
translated, as maye, þ were natural-
ly borne and brought vp in thys coun
treye, myghte haue done it: Yet not
wythestandynge, haue I a good hope,
that youre grace (suche is youre kyn
cely gentylnesse) wyll take it in good
worthe, not so muche consyderyng the
thinge it selfe, as the benevolent hart,
that it cometh from. The Lorde kno-
wethe howe greate a loue and affecty
on, not onelye I, but generallye all
true Christyans, doo beare vnto you,
and that, for the excedynge great zea-
le that youre grace, hathe had alwayes
to true relygyon and godlinesse. This
loue and affectyon, was ryght wel de
clared and manyfested, by thee teares
and daylye prayers of theefaythfull,
when that cuer lyuyng and almyghty
God (who alwayes chastyseth theim,
whome he louethe) dyd suffre youre
grace to be tryed, wythe thee fyre of
trouble and affliction. As then,
all thee whole congregatyon of thee
faythfull dyd withe mournynge tea-
res, make earnest intercessyon and
prayer vnto almyghtye God, for your
graces delyueraunce; so nowe I doo
mo

wooge humblye beleche hym. that is the auctoure of all good thynges, that he vouchesafe of hys goodnesse and mercye, so wythe hys holye spyryte too rule, guyde, and gouerne you, in all youre wayghtye affayres, withe that moste gracyous Ladye, your true louing spouse and wyfe, that what soeuer youre grace shall thinke or do, may be to the glory of god, to the cõmune wele of this realme, & saluacion of youre soule.

¶ Youre poore oratour John Merou.

The Image

of both Pastours, or ministers

Set forth by that famouse Clerck Huldriche Zwinglius, and now translated out of Latyn into Englisshe by Johu Veron Senonoys.

They were called Apostolyke men that were disciples of the Apostles, as Luke & marke were.

THat in tymes paste, many admonitiõs were geuen by the prophetes, in the olde Testament, & in the newe by apostolyke men, yea, & the Apostels thẽ selues, whych were the chiefe ministers of Christes churche, vnto the Pastours of the people, euerye man doeth knowe, that only hath redde with a diligent mynd, their bokes & writtinges, in the which, moste deare brethren in Christ, & most faythfull seruauntes, and ministers in the house of god, we may deprehende and fynde very sure tokẽs of this thinge. Wherfore I haue thought that it was also lawfull for me, to speake, talcke, and reason, wyth all the fydelytie and diligence that cã be, of oure commune office and admynystration, and that moste especiallye in thys

s godly and dyuyne Synode wher
many hūdreth of ꝑastours, so great
mbre of learned menne, and also so
at a multitude of brethrē, that with
ernent desyre do thyrste for the word
God, are assembled. Let vs therfore,
gods holy name begynne oure mat-
.

A Synode is an assēble or conuocatiō of ꝑ clergye togeather.

The Christian ꝑastour, and flocke,
wych he taketh vppon hym to feede,
eth wyth soche euydence and lyuely-
sse expresse the type & fygure of thee
uyne Maiestie, and of vs al: that the
scripture of thee olde Testamente is
onte often tymes too shadowe vnder
ee similitude and Image of a ꝑa-
oure or shepeherde, that euerlastynge
ouydence of thee hyghe God, where
wyth he doeth beholde, care for, rule, &
s a faythfull housholder, dispose all
ynges, that is to saye, when it doeth
picte and sette forth that most hygh
gouernour of the worlde, vnder the per
onne of a shepeherde, and vs vnder the
militude of shepe. What shoulde we
aye? Syth that the sauiour of vs all,
esus Christe doeth vouchesafe to call
ym selfe by the name of a shepeherde?
ohn. x. chap. For he is thee true sode,
d hym the fatte ꝑastours of the soules

The scripture of the old Testamēt, doeth adumbrate & shadowe the diuine ꝓuydēce of god, vnder the similitude & shadowe of a shepeherde.

are

are layde forth vnto vs, to be shoute, be is that true leader & shepeherde of the flocke, which hath brought vs miserable & wretched sinners, out of the thick darckenesse of ignorannce, and snarres of mennes traditions, into that pleasaunte lyghte, of gods wysdom, and into the lybertye of the sonnes of God.

Wher the office of a shepeherde or pastour ought to be learned

Wherfore it shall be necessarye for all theym, that are sente as pastours, to feede the flocke of thee LORDE, that they receaue and take thee admynystration and lawes of theyr office oute of none other Doctryne, than out of thee pure, and syncere woorde of God, whyche in these latter tymes hyd declare, manyfeste, expound and expresse it selfe bylybye and moste lyuely, wythe greate lyghtesomnesse and euidence in Christe Jesus thee trewe and naturall sonne of thee Father, whyche thynge was also done before in thee olde Testament (thoughe it was somewhat darckelye) in thee tymes of thee Patriarches and Prophetes. We shall therefore looke fyrste vppon Goddes woorde at Christes mouthe, and in hys Actes (whyche Christe is also a trewe God.) Then by and by, we wyll seke oute thee same in thee Prophetes and

The diuision of the whole woorke.

postles, that we maye knowe there-
by, howe excellent, and of what digni-
tie and worthynesse the office of a Pa-
stour is, whom by other names we doo
call either a Bysshop, or Person, a Vicar,
or Curate, a preacher, prophete or Euan
gelyste. Secondely we shall lykewyse
depicte and set forth the false prophe-
tes in theyr owne coloures, that they
may the better and more easely be kno-
wen and taken heede of. We wyll also
declare and set forth the punyshmente,
whych is prepared for theym, that thee
knowledge, and vnderstandinge of it,
may either bring them to amendement,
or yf they refuse it, moue the Magistra
tes, to remoue & put them frō theyr be-
nefyces and rowmes that they are in.

But lest we should be fayne to tarye
longe vpon the moste holy & profunde
mysteryes of that wonderfull incarna-
tion and natiuitie of oure Lorde Jesus
Christe, we wyll begynne to speake of
those thynges, whiche he both dyd and
taughte, sence thee tyme that he was
manyfested vnto thys worlde. Among
thee whyche, we fynde thys thynge
fyrste, that he, beynge broughte into
thee Temple, accordinge to thee prei-
cripte of thee lawe, was receaued in-

to

Christ is ꝑ
true exāple
of a good
Pastour.

to Symeons armes, and not wythou
hyghe gratulation and ioye, which af
ter that he hadde declared wyth mau
wordes, that he was thee Sauiour o
all the whole worlde, turned hym selfe
Luke ii. to his mother, and sayd: * Behold, this
chylde is sette to be thee fall and vpry
The Pa- synge agayne of many in Israell, and
steoure is a for a sygne, whych is spoken agayn ste.
tokē of of And more ouer the swoorde shall peare
fence & vp thy soule, that the thoughtes of manye
rysinge a- hartes may be opened. Thys therfore,
gayne shall the Pastour, afore of all thynges
perswade hym selfe in hys mynd, that
there shall be many, whych shall wax
worse by hys fode, doctryne, and la-
boure, and also that manye beyng tau-
ghte and instructed by hym, shall ryse
from theyr synnes and sylthynesse ther
of. And also that there shall be alway-
es some vngodlye and vnfaythful per-
sonnes, whyche shall wythstande hys
Doctryne and godlye endeuours.
For, thee fleshelye man doeth not re-
ceaue that spyrytuall woorde of God,
but rather doeth refyse it wythe all
hys whole strengthe. Whereby, it is
wonte to ensue and folowe also, that
The Pa- thee Pastour beynge moste greuouslye
stour is ne hated and layde wayt for, by those wic

ked

and vngodlye enemyes of Goddes
de; is alwayes in peryll and ieo-
dye. Thys thynge also the paren-
, kynsfolckes and frendes muste be
ely perswaded, nor oughte to loke
any other ende of thys mynystery
function, but that they? chyldren,
lefolckes and frendes beynge cal-
to thys office, shal be hated, mocked
nded and laughed to scorne of al me,
, and that before they? owne eyen.
thee nature of flesshe, is not soche,
t it can suffre it selfe to be kept and
den in so, that it doeth not breake
th at somtymes, and goo about to
lowe hys owne studyes and affecti-
. Here therfore a greate griefe and
owe doeth springe and ryse in thee
ndes of the parentes and kynsfolc-
, here also they do feele that swerd,
r che not wythoute greate griefe &
lour dyd pearce thee soule of Mary.
r it is so ordeyned by nature, that pa-
tes do loue they? chyldren so tender-
, that they are wonte to haue encrea-
nge great compassyon on them, not
ely, when they are afflicted without
e sume cause, but also when they are pu-
shed deseruingly. Dauid is an exam-
e or proue of this thinge, which doth

uer wyth-
out peryl &
iopardye.

so

so sore lament and bewayle the destruc-
tion and death, * of hys moste vngodly
and vnkaythfull sonne Absalon.

Agayn it is the duety and part of a
kaythfull pastour, to renounce, & forsake
the loue, frendship, and amytye of hys
parentes, and to do nothing in fauour
of them, but go on styll, & perfyte stedf-
fastly in the worke of the Lord, without
any respecte of the, whych thing Christ
with his owne example doeth teache us
the same place. For, when Joseph, and
the vyrgyn Mary hys mother, had bene
thee space of. iii. dayes, with a beauy
harte sought hym, and at length had
found hym in the myddest of the Doc-
tours & Scribes, hys mother dyd some
what sharpely reprehende or rebuke him
saying: Sonne, why hast thou so done
vnto vs. Beholde, thy father and I dyd
with a beauye harte seeke the: He dyd
answere, why dyd ye seke me? Dyd ye
not know that I muste be in those thin-
gys, that belonge to my father. A Chri-
stian pastour then muste be of that mynde
and muste be so affectioned, least peraduenture, he beynge moued, with the
grief of his parentes, doeth slowely ad-
ministre Gods worcke, and thee office
that he hath receaued of hym. He shall

of (I

* 2. Regum xviii.

It is ꝓ office of a pastour nether to do, nor to leaue vndone any thinge for the loue & respecte of hys parentes

saye) regarde nothynge, nor passe
pon thee weppynges of hys chyldren,
or thee mournynge and bewaylynge
hys wyfe, nor the affection and loue
hys systers and brethren, nor yet the
arts of hys frendes, and kynsfolkes.
or he seeth, that Jesus Christe thee
me of the Virgyn Mary (whych els
as moste obediente) dyd thee same.
Wherfore, when he dyd send hys dis-
ples too preache thee gospell, he dyd
ye vnto theym: He that loueth hys
ther and his mother aboue me, is not
worthy of me. And he that loueth hys
me and hys daughter aboue me, is
t worthye of me, or he is not mete for
ys office and vocation. Also a faythe-
ll pastour shall not suffer hys paren-
s too haue auye auctoritye, or beare
ye rule in thee administratyon and
achynge of Goddes woorde, that
too saye, he shall in noo wyse admy-
ster or preache the Gospell, and wor-
of God, according too their myn-
affection and Judgemente. For,
s knowen howe sharpely christ did
take vnto his mother, when she be-
moued with a womanly affection,
begynne to exhort him, * as he sat
the mariage, that he shoulde mira-

culously

Mathe. 8.

John. 2.

culously helpe theim withe wyne, t
they wanted it. Did he not saye w
man what haue I to do with ther? L
this, I say, be the stedfastnesse and c
stancie of a pastour, lette this be th
firme, stedfast, and constant purpose
his minde, to respecte or regarde th
auctoritie of no mortal men, no, not
his owne mother, that bare him, b
folowe on styll the vyght course of h
administration and office. And yf h
parentes wyll to importunatelye wi
staude his godlye purpose, & wyll stubb
nes and obstinatye resiste ther euerl
stinge worde of God, lette them a fai
full pastoure counte hym felke their
ter foode and enempe, he shall forsa
them, yea and hate them. For Christ
dinge forthe his disciples dowth spe
Math. x. ke vnto them after this maner: * T
ke not that I am come too sende pea
into the earthe. I came not to send p
ce, but a swordt, for, I am come to se
a man at variaunce, against his ow
father, and the daughter agaynste th
mother, and the daughter in lawe, a
gainst her mother in law. And agai
Luke. xiiij in Luke: Yf anye man, sayeth he, dot
come vnto me, and dothe not hate hi
father, and his mother, his wyfe, an
hy

hys chyldren, and syters, yea and hys owne lyfe, also he can not be my disciple. For, a faythfull pastour of the Lords flocke, must bee so wholye geuen and addicted to God the father, that he shall also be readye to hate hys owne parentes (whose loue, and carefull lokyng to, the lawes of god do in an other place commende) yf at anye tyme they go about to let his godly functyon and offyce, how beit, theis thynges, that we haue rehearsed nowe, are not commaunded to the pastoures onely, but to all mankynde, but yet fyrste of all, they are requyred of pastoure, too whome also they ought chyefelye to be referred. Now therfore, I do thynke, that we haue declared sufficyently enoughe, and that ye doo well see and perceaue, howe a pastoure ought to be haue hym selfe, towardes his parentes, leue the respecte of theym shoulde lynge hym anye let or impediment. And agayne it hathe bene shewed how the parentes ought to be affectyoned & minded, that is to say, how they ought in no wyse to hope, loke, or gape, for any honours, and glorye of this worlde in their childre, that be set to this message and chosen to this office, yea let

Though ỹ chyldren ought rather to forsake theyr parentes, thã to swarue one iote frõ the trueth of gods worde, yet notwythstandynge we do not teache thẽ too withdrawe theyr helping hand frõ thẽ in the time of necessitie & nede.

them know this also for a surety, that theyr chyldren can not but hate them, yf they goo aboute at anye tyme too lette them in thys functyon and busynesse of thee Lorde. But nowe wee shal se how the pastour oughte to be affectyoned towardes hym selfe.

How a faythful Pastour ought to be affectioned towardes hym selfe.

Christe the sauyoure of the world, and inkallybie example of oure lyfe. Mathy xvi. chap. and Luc. ix. chap. speaketh after thys maner: Yf any manne wyll come after me, lette hym forsake hym selfe, and take vppe hys crosse and folowe me, for he that wyll saue hys lyfe, shall lose it. And agayne: he that shall lose hys lyfe for my sake, shall fynde it. Here fyrst and formeste we doo see that it is requyred that a manne do vtterlye forsake hym selfe. For, thee nature of man is suche, that he thynketh alwayes hym selfe to be somewhat, or too bee worthye of no small honoure, prompt fynge vnto hym selfe alwayes mountaynes of golde, of hys owne strengthe and wysedom. But here nowe, it is necessarye that a manne doo as a struaunte all togeather oppygnorate, bynde, and gyue hym selfe ouer vnto almyghtye god, and therewythe, caste or throwe hym

selfe

selfe wholye downe in hys syght. For he shall alwayes haue an eye onelye too God, to learne hys wyl, nor he shal in no wyse enterpryse too doo anye thynge of hys owne strength and wysdome, but ayll shall consyder, beholde and loke vppon, that one onely and infallyble example of hys lyfe whyche is God, and doo all thynges, accordynge to thee prescrypte of hys worde. But as sone as he hathe doone thys, by and by shall thee crosse offer it selfe, whyche euerye daye muste bee taken vpon ourr shoulders, for euerye daye he shal feele newe cares, new heauinesse, and some new misfortune, whyche all, he shall suffre pacyentlye, nor shall in anye wyse, or at anye tyme shake of the yoke, that the Lorde hath sette vppon hym For, yf anye man doethe forsake hym selfe, and so, leadynge the flesshe and Sathan, cometh vnto Christ, for to haue, or that he may haue onelye, in all his doynges, an eye vnto God, euerye daye, he shall see a greate numbre of theym, that haue not yet forsaken theym selues, which companye shall farre passe thee numbre of the godly and faythfull. Now, these contrarye kyndes of people

or of menne, can no more agre amonge them selues, than fyre and water. For the flesshe doethe couet agaynst the spyryte, & the spyryte agaynste the flesshe. Galat. iii. * The flesshe chalenging vnto it selfe no lesse knowledge & administracio of the truth and of good thinges, thā the spirit: she thinketh alwaies þ she cā do some thyng, & doeth promise vnto her selfe, a very great knowledg of holy thinges. And although she doth plainely se þ her workes in cōparisō of the diuyne workes of god ar nothig els but a vayne painting, deceitfulnes, & as yf a man myght say, a chyldysshe play & game: yet notwithstandyng doeth she disdayne to geue place or the ouer hande to the diuine maiestye. How beit though she doth counterfeyt before men no small godlynes, and true religion, yet in the meane seasō can she in no wyse escape the iudgement of a godly and faythefull man, which hath wholye and from the very hart forsakē hym selfe. For, he doeth quickly smelle out the affectiōs of the flesshe, & the cōtumacie or stubbernes þ is naturally roted in her: as soone as she ones begynneth to set forthe herselfe. But yf he ones enterpryseth or goeth about to bryng to lyght the paynting, hypocrisye

The nature of our corrupted flesshe.

hipocrysie, & deceytefull nature of the flesshe, by and by, shall he feele her enemytye & armure. For, straygbt wayes armyng, and weappynge her self, wyth most ygnominiōs, reprocheful, and opprobrious wordes, she shall furiously fye vppon hym, that hath touched her paynting and hypocrysye, neuer ceasynge too spende all her whole strength agaynste hym, tyll she can eyther ouerthrowe or vtterlye destroye hym. Thinke therefore, wyllethe vs afore all thynges to ber perswaded, that euerye day, we muste beare a crosse, for þ more, that gods word doth encrease & florish, the more doth the crosse, & persecutyon ryse and folowe, the greater that thee procedyng of gods word is, the more furyous & angrye doeth the flesshe waxe. Therfore they are all together deceaued and erre all the worlde wyde, þ are wonte to hope and gape for peace and quietnesse, nor wyll sustaine or abyde þ greuous scornes of persecutiōs, for the holy wordes sake, or thinke þ they must suffre none For, though the people doth by flockes & swarmes flie to þ word of god, & wt feruēte studies come vnto christ, yet not withstanding, we shall feele, that euer moch persecutyon, and

Who soeuer goeth about to detecte & opē þ hipocrysye of thee flesshe shall feele sorow & trouble.

The godli oughte neuer to loke for peace & quietnes in this worlde

crosse, shalbe stirred vp agaynste vs, by the mighty rulers of the worlde, which wyl alwayes, wt all their strength, endeuours, & myght, withstand & resyst the euãgelical doctrine. Yea, put ꝑ case, ꝑ ther be no such in the worlde, or that the ꝓnces & rulers do fauor ꝑ truth of ꝑ gospel yet shal we neuertheles se false teachers & false Apostles, tyrle dayly, which hauing more learnyng, & knowledge, thꝰ charitie & loue, wyl set forth them selues not wythout great vyndeuaūce of the truth of gods worde. For, they wour any vrgent cause, styrryng vp contentious and stryfes, for euery lyght tryfle, shal greuously offend the weake and meke harted, they care not though they al offend ꝑ worlde, so that they may be counted of the simple and ygnoraunt people greate clerkes and well learned. Here therefore shall a newe grefe and crosse rise and come vpon vs, which doth require in vs a new & whole stregth. For, they that ar sound & stedfast or cõstaut in ꝑ faith must nedes be sore greued in their myndes, wh they se the weake to be offended, and truly ther can be no greater, greuouser, or bytterer grefe vnto a godly man, as ꝓaule testyfyethe of hym selfe to

The natures of false teachers & false apostles

It is a greate crosse to the godly to se the weake too be offended

the

the Corinthi. sayinge? Who is offended, and I burne not? What neadethe many wordes? Euerye dayt we muste take a newe crosse vpon vs: for christe lyeth not, when he doth say: * Sufficient vnto the day, is the trauaile therof. And in an other place: * He that wyll saue his life, shal lose it. Wher yt must marke & note, þ this word, anima (whi che communely is taken for the soule or lyfe of mā) doth not only in this place signifie, þ lyfe, þ we do lyue in thys body but also þ mind, intēt purpose or counsail of mā. Who soeuer thē, for to saue this frayle & transitory life, doth vnfaithfully fal from the word of god, shal lose hys lyfe, who soeuer trustyng in his owne learnyng, wysdom, counsailes, & intent or purpose of his mynde, wyl not suffre hym self to be pluckedfrō it, but rather hoseth, þ by it he shal obtaine the true bearytude & euerlastyng felicitie, shal also lose his lyfe and caste awaye hys soule. Therefore, the pastour shall vtterly forsake hym self, he shal al together caste and throw down him self before god, he shal vtterly take and banishe away the froward intent or purpost of his obstinate & stubborne mynde, & euery day prepare him

1. Cor. 15.

math. 6

math. 5.

selfe to beare some newe crosse. For christ dyd also folow ꝑ same way and rule, euer submitting his wyll to hys fathers wyl, which he dyd alwayes obeye, bearing the crosse that was layde vpō him, tyl he was takē vp, to that glory that he shulde syt at thee ryghte hande of the father.

After that the pastour hath forsaked hi self he must be replenished wᵗ the spirite of god

As sone thē, as ꝑ pastour (& not only he, but also euery mortal mā) hath forsakē him self, & by this forsaking, hath wholy euacuated him self, ꝑ is to say, hath made hi self of no reputatiō i his own sight, next of al it behoueth ꝑ he be filled or replenished wᵗ God, ꝑ is to say, that he put al his hope & trust in ꝑ one only god. Our lorde Iesus christe did both performe & expresse thee same in his disciples, whō by & by, as sone as they leauing al thinges did stick & cleaue only to him, he did not only prouide for, concerning externe & outwarde thinges, ꝑ is to say, meate & drinke and clothing, & that so lyberally, that they beinge asked, whether they wanted any thing, when they were sent to preach the gospel wout scrip or wallet, dyd answere, that they did lack no maner of thyng: but also wylled them to bee without all care, and too take no

thought,

ought, what they should answere, yt
any tyme they should be brought be-
e kynges and princes, * for in the Math.x.
me selfe houre, sayth he: it shalbe ge
n you, what ye shall answere. Be-
des that he dyd not commit vnto the
e full office of preachinge, afore that
blowing vpon them (as we may see
the. xx. cha. of John) dyd say: Recea-
e ye the holy ghost, signifying therby
at no mā is mete to fede the people, &
at no man can well & truely execute
e office of a pastour, excepte he vtter
forsakinge & euacuatinge hym selfe
ath God inhabytinge, dwellinge, and
peakinge in, or by hym. Beside that,
e doth commaunde thē also, that they
ould not depart frō Hierusalē, tyl that
hey had receaued the spirite, * ỳ was
romysed vnto thē. Which, being recea
ed, they dyd by & by beginne, and not
without great gratulation and ioye of
myndes, the function & office of prea-
chinge, for so it behoueth to be, least the
pastour do leade the shepe cōmitted vn
to him, into any other pastours, than in
to the same, out of the whych, he hathe
pycked & gathered ỳ lode of gods wor-
de, that is to saye, into the knowledge
of the true god, & into a constant & most
sure

To euacu-
ate hi selfe
whyche is
halfe a la-
tin phrase,
is too este-
me hi selfe
of no repu
tatiō. Phi
lip. ii.
* Actuū. i

sure confidēce in him only. Ye he
chē set forth these thīges vnto ꝑ peo
that is cōmitted vnto him, he must
selfe learne to know god fyrst, and
hys holy affiaunce trust, and confid
in hym onely.

These thinges being thus promi
& done, he shal begin to preach ꝑ wor
after ꝑ same maner that christ him se
dyd vse. For, he being about to teach
worlde, dyd saye: Repēt ye, for, the ki
dom of heauē is at hand. Wherych for
and maner Iohn baptist, the fore runn
of Christ Iesus dyd obserue. But wh
wyll repent, who wyl amende hys ly
that afore doeth not vnderstande an
knowe howe wycked and cursed he is
Therfore the syckenesse & dysease mu
be fyrst shewed and declared, & than a
terwardes ꝑ saluatiō ought to be prea
ched. No mā ought to be moued, ꝑ our
lord & sauiour Iesus christ, * doth com
maunde to preache only saluatiō, & the
gospel. For, the sickenes must be knowē
afore ꝑ any mā wyll suffre the medicine
to be ministred vnto him. Christ also in
those places ꝑ we now haue made men
tion of, doth by a more swete pleasant &
cōfortable word, denominate, & cal the
preaching of the gospel, grace, because
that the gospell is the ioyful tyding of

Repētāce is the fyrst part of the preachyng of the gospel.

Wath. x. Marke. xvi

What the knowledg of synne doth woꝛke in vs.

at most sure & infallible grace, which god is graūted, & geuē vnto vs. The owledge of synne, which we do nede ce most of al, bringeth vs to ꝑ poynte. we doo vtterly dispayꝛe of oure owne lfes, wherfoꝛe, it cōpelleth, dꝛyueth & ceth vs, to flye vnto the gratuite. and ee mercy of god, of the whych we are oꝛ sure, syth ꝑ god ꝑ father dyd geue is only begottē sōne foꝛ vs. Wherfoꝛe uist (as it is sayd befoꝛe) dyd vouchsa= e to call the hole misery of our salua= ō, a medicine. And in an other place, s Luk. xxiiii. he doth ioyne both toge= ber, ꝑ is to saye, repētaunce & foꝛgeue= es of synnes, saying: So it behoueth ꝑ uist shuld suffer & rise agayn frō death he thyꝛd daye, & that repentaūce, & re= mission of synnes shulde be preached a= mong all natiōs in my name. Beholde, how he hath here ioyned both together & setteth foꝛth vnto vs, both repētāce & foꝛgeuenes of synnes. Foꝛ no man can worthely delight in the preachinge of ꝑ gospel, no mā can worthely receaue it wt a full ioye, excepte he hathe afoꝛe a full knowledge of his syckenesse & disease, that is to saye, of hys synnes.

The secōd care of a pastour, is to take hede, ꝑ they, which doo repent, pe= rish not a= gayne.

* But now as soone as the wretched & miserable mā doeth know his sickne=

sneꝛ

infirmitie & disease, & seing þ childr
of his synnes, doth also espye, depre
and synde a sure knowledge, & hope
saluation in Iesus Christ: he ought
no wyse afterwardes to lyue in syn
For sith þ in christ Iesus we are al d
to synne, we can not afterwardes ly
in synne, as the holy Apostle S. Pau
doth largely & copiously declare & she
Roma, vi. * This shal therfore be one of the ch
fest and greatest care of a Pastour, a
true shepeherde, to watche diligentl
and as nyghe as he can, to take hede
beware, that the shepe, which are al
dy washed & clensed, do not voyltre th
selfes agayne in the stinking myre, an
puddell of synne. For, after þ the fayt
full, are ones come into the knowledg
of theyr saluacion, and haue tasted o
the gratuite & free mercy of god, which
the heauenly father doth most liberal-
ly graunt & gyue vnto vs: it is most ef-
ficient, that they do leade an innocent
lyfe and pure, from all contagiouse fyl
thynesse of synne, least parchaunce they
dye agayne. For as Christ, beyng once
ryssen from death, dyeth nomore, death
hath nomore power ouer hym: so they
doyng or puttyng of the olde man, shal
put on the new, whych is created after

the

elykenes of god, that is to saye: ourē
nde Jesus Christ hym self. They do
sayth the scripture) put on christ, that
alke and lyue, as Christ him self dyd
ue here in the earth. Therfore he doth
yd and commaund his disciples after
he same maner: * Go ye therfore and
eache all nations, and baptise them in
he name of the father, the sonne, & the
oly ghost, teachinge them to obserue &
epe, what soeuer I haue commaūded
ou. For, who soeuer doth not thincke
uery day vpō ꝑ amēdemēt of his lyfe,
fter that he seleth him self to be rede=
med by Christ, & renewed, doth cōtemp=
ne the name of christ, abusing the same
most shamefully, yea, rather he is thee
ause, that the holye name of christ is e=
uyll spoken of, and blasphemed among
the infidels and vngodly. We do reade
therfore, that the holye Apostle S. Pe=
ter doth not wythout a good cause say:
for as moch then as Christ hath suffred
for vs in the flesshe, arme ye your selues
lykewyse wyth the same mynde, for he,
which suffreth in the flesshe, ceaseth frō
synne, that heuce forward he should lyue
(as moche tyme, as remayneth in thee
flesshe) not after the lustes of men, but
after the wyll of God. For it is sufficie=
ntes

what it is to putt on Christ.

mat. xxviii

1. Pet. iiii.

ente for vs, þ we haue spent thee tyme
þ is past of our lyfe, after the wyl of
Gētils, walking in wātonnes, lustes,
excesse of wyne, in excesse of eatinge,
excesse of drinking, or drōkenes, & in
hominable Idolatrie. By the whyc
wordes, we maye easely see & perceyue
or vnderstand, þ we haue not yet fulfilled nor done fully our duety, yf we shal
we and declare the saluation, which
pourchased by Christ, for, we haue mo
nede too beware and take hede, that w
do not lose agayne the saluation whic
is gotten and purchased vnto vs therby
as most vnkaythfull Apostates & Tra
tours, most vngodly blaspheminge th
holye and blessed name of thee lyuing
God.

It is þ dute of a pastour to lyue accordinge too hys doctryne þ he teacheth

Which thing þ it may be cōmodiously brought to passe & done, ther is none
other way more cōmodiouse & redy, th
yf the honestye of the pastour be soche, þ
he shal with his workes & dayly exam=
ple of lyuing expresse the thing, that he
doth teache wyth his mouth, and wor=
des. Which thing, Christ doeth highlye
requyre. *Who soeuer (sayeth he) shall
breake the least of these cōmaundemen=
tes, & teache men to do so, he shalbe cal=
led lesse in the kingdom of heauē. But
who=

mathew. v

bo soeuer shal both do & teach, he shal
called great in the kingdō of heauē.
1. this is most sure, no man is able to
nye this, but that it is a playne payn
ge and hypocrysye to speake gaylye
god, and in the meane season to lyue
thing after the rule & prescript of his
rd. Which thing S. Paul doth ma- Titum. 1.
stely declare, wryting to Titus, whē
sayeth: They confesse, þ they knowe
d, whō in their dedes, they do vtterly
nye, syth þ they be abhominable & dis
edient, & vnapte to euery good worc-
. And again, he writeth after this ma Roman. 2
er: Which teachest another, and doest
t teache thy self, which preachest þ a
an shuld not steale, & thou stealest, whi
e sayest þ a man shuld not commit ad-
ltery, and thou breakest wedlock, why
e abhorrest ydols, & robbest god of his
lory, which boastest in the lawe, & by þ
eakige of the law doest dishonor god,
r the name of god is yll reported and
oken of, among the Gētyls for your
kes. Therfore the pastour shall wyth
ll care and study beware & take hede, þ
e do not destroye, with his sylthye ly-
yng & cōuersation, the thinge, that he
oeth buyld & set vp with his doctrine
nd traditiōs, for the nature of mans

witte

wit is soche, that ꝑ weaker persons
sore offended with this thing, they
not suffre thẽselfes lightely to be w
drawen, & allured with gods worde,
they see that the lyfe and conditions
the pastoure, do not agree with the
tryne, whych is pure, holy and soun

The pastour ought diligent ie to shũne ꝑ hypocrityc-al fayning of religion.

Finally here, with a diligent my
and most vigilant care, hede must be
ken ꝑ the pastour be not decked wyt
any hypocritical clothing, & fayned
louring of godlynes, rather than wi
that true, and pure wedding garme
which for the most parte, is wont to
now a dayes: that is to saye, good h
must be taken, that he be not clothed
a shepes shynne, wearing a lõge go
downe to the fete, a longe fartynet t
pet, or a wyde & broade hoode, comin
downe to his very myddell (these thi
ges, god woot, haue ben, and are yet
ken of some, for most infallible token
and sygnes of a godly & deuout mynd
wher as he doth beare a mynd replen
shed and flowinge ouer wythe auari
and couetousnesse, as all moste all th
Doctours of diuinitie are wont to b
specially soche, as the worlde hathe
estimation: Agayne, that he goo not
broade in ꝑ stretes, with a bowed neck
lokin

lokynge downe, wythe his face to the ground, wher as he hath a harte pukte vp, with all kynde of arroganeye and pryde: Item that he doo not weare a whyte rotchet, which is a lygne of chastite, & clenlyneffe, where as he is more lasciuious, wantonne, and lecherous, than anye he gote, or stynkynge boze: Farthermoze that he doo not weare hygh shoone aboue the ankles, & a deepe cappe downe benethe his eares, where as he doth nourishe and cloke inwardly in his hart, the most perutyous mõsters of enuye and hatered: Fynallye that he do not mummell euerye fote a. m. Psalmes, and in the meane seasun doth leaue and neglect the plaine, light some, and euerlastyng worde of God. For, yf the simple & rude people, doeth se such outwarde shew of worckes, set forth before their eyen, in their teacher or Pastour, what shal they suck out of it, but a vayne & vngodly hypocrysye: which the pastour or teacher, doth outwardlye shewe, but inwardlye in his harte, is not a lytle troubled, and exercysed, with the alurements & coũsayls of his affections. This therfore shalbe the duty & office of a Pastoure, to frame & order his lyfe, not according to ꝑ

O ye hypocrites wash ye rather the inner part of the cup.

The symple & rude people by ꝑ outwarde shew of ceremonyes is brought to hypocrysy & superstition.

prescryped rules of mens tradytions, but according to the rule of gods worde, whereof he is a minister. For, excepte he doth the same, he shal plant nothinge elles, but a playne hypocrysie, as it is sayde euen nowe. And sythe that he hathe christe, for a moste perfect exampie of hys lyfe, he ought wyth all care and diligēce to folow him. Wherfore, yf christe was farthest from all hypocrisye, and hypochriticall workes: we ought in no wise to be studious or folowers of thē. For, he is þ highest & most perfect God, which as it wāteth or lacketh nothing, so by mans industry, labor, & study nothig cā euer be added vnto it to make it more perfect. In those thinges then, þ pertaine & belōg to the ministery of the church, þ pastour shall folow the conditiōs & nature of a godly & louing father. A louing & wyse father, doth in no wise come forthe masked into the syght of hys children, to begge any thing of thē, but al his hole intēt, study & endeuour is, to teach, instruct, & bryng them vp so, þ they maye liue a chast & impollured life, that they may be frendly & gētyl vnto al men, þ they may be hurtful to no man liuing vpō the earth, þ they may in al thinges,

Christ is a moste perfect exāple of the pastours life

folow

kolow temperaunce & stubbernes or mo
deare, and alwayes abhorre al kyndes
of temperaunce. These are thee chyefe
thynges wherein a Pastour oughte to
exercy se hym selfe, whych therfore is
called by christ, a housholder or stewar
de. And Paul, not whout great sorow &
grief, doth cõplaine of ỹ Corinthiãs, ỹ
although they had a great nũbre of scho
le maisters & teachers, yet they had ve
ry few fathers. Whereby we do, & that
by a sure & infallible demonstratiõ ga
ther, ỹ they can in no wise be true tea-
chers, except they be also very fathers
of the congregatiõ. For, ỹ nature of fa
thers is such, ỹ they directig both their
dedes & sayinges, to this ende, ỹ they
may profyt, and do good, vnto other ỹ
cã neuer be sene to seke their owu pro-
fyt & aduãtage, of ỹ disprofit, & harme
of theyr chyldrẽ, wherfore, no man can
be a faythfull, & true Pastoure, except
he doeth beare a fatherly affection, to-
wardes the flocke, that is commytted
vnto hym. And yf the teachers do not
delyght & haue a pleasure in those thi
ges, ỹ they do teach, they ar very decea
uers of ỹ people, but yf thei do exercise
thẽ selues in those thinges ỹ they doo
set forth & intoune vnto other, by their

t. Cor. iiii.

Except ỹ teacher is a father he is a playn deceauer.

doctrine: that lyuely example of ỳ true
Pastour, shal bryng more vtilitie & pfyte, to the shepe committed vnto him, & shall take greater increase, than yf they shuld, as tynkelyng brasse, resoũde a. M. tymes the holy oracles & word of god. Agayne yf they neglectyng the word of the Lorde do teach hym vaine traditions & fables expressing as nigh as they can, the same doctrine of their, both in theyr dedes & lyuyng: They are false prophetes, whom thee lorde hath oftentymes cõmaunded to slaye, kyll, and roote out of the earth. But of thẽ, we wyll speake hereafter. Therfore, the pastour shal not imitate & folowe, nor yet expresse in his owne liuinge, ỳ exemplary and paterne of those thynges, that eyther he hym selfe, or other do iudge to be good, & acceptable vnto god, but he shall frame hys lyfe after, or accordynge too those thynges, that god doeth requyre of vs by hys word.

ye shal not euery man do ỳ thing ỳ semith good to you, but ỳ thing that I cõmãd you, ỳ doo ye onli say eth ỳ lord.

What the faythfull pastour ought too preache

Now any man may easelye know, vnderstãd & gather, by this, that hathe bene sayde hetherto, what thynge it is, that a christian pastoure oughte too preache: Truly none other thyng, but the pure worde & scryptures of the eternall & euerlastynge god. For, out

of

of theym shall he bringe forthe those thynges that shall induce and bringe the people commytted vnto hym, in to ꝑ knowledge of their infirmitye, wea kenesse, and disease, that is to saye, of theyr synnes. Whyche after that they haue ones knowen perfectly, they shal also feele that there is no maner of strength in man, wherewyth he maye obtayne saluatyon. Then shall he by and by declare and shew vnto them, the mercy of god, vnto whome they maye with their hole harte and vndoubted fayth & affyaunce commyt thē selues, and that chyefely for thys cause, ꝑ they se that most hyghe & mercifull father, to haue delyuered vs, his one only be= gotten sonne, oure lorde and sauyoure Iesus christ, for a moste sure pledge of his grace, by whom, we haue alwaies, a moste free accesse and passage vnto ther throne and seate of ther dyuyne grace and mercy. After, then, that they haue, wyth a sure and vndoubted faith knowen and vnderstanded ones, thee hole matter of their saluacyō and that moste sure wytynge and pledge of the mercye of god, so that they are alrea= dy made the children of god, our heauē ly father, which afore, were the childrē

of the fleth euerlastyng damnacio, thys
duety shalbe required of vé, that they
folowe hencefoorwarde thee lawes and
rules or gods holy wyll: For, they are
a newe creature, as we maye see. Ther-
fore the Pastoure, shall wythe an ear-
nest care & studye bemare and take he-
de, that the shepe, whych are alreadye
cured and healed from their sycknes &
disease, shall not fall agayne into ther
same byseases. But sythe þ this thyng
can & ought to be ministred, by the ope
ration of gods worde onelye, no small
knowledge of gods word is requyred
in him. Which ought to be sought
none other wher, thã in the holye & sa-
cred scryptures of both Testamentes.
But it shal profyt and auayle lytle or
nothyng, to loke vpon the outwarde let
ter except god doeth vouchesafe wyth
hys inwarde vertue to draw the hartes
and myndes of men, and cause hym by
hys spirite to credit hys word, and not
too wrasse it at hys owne pleasure, ac-
coldynge too hys inordynate affectes,
lustes, and passyons, but rather folow
the free, syncere, and playne meaning,
sense, and vnderstandynge, of it, whyc
che the holye spyryte and grace of god
hathe inspyred. Paule dosthe in fewe

Galat. vi.

The know-
wledge of
the worde
of God is
necessare to
a pastour.

wordes

hondes, moste lyuelye comprehendeth all
these thynges, in ther later epystelron
hys dyscyple Timothe, wrytyng after
thys maner: All scrypture geuen by
the inspyratyon of god, is profytable
to teache, to improue, to amende, and to
instructe in ryghteousnesse, that the
man of god maye be perfyte, and prepa
red vnto all good workes. All instruct
on, them, or teachynge, wherwyth the
faythful pastour wyl fede hys people,
shalbe ordered after thys fourme and
rule. Wyche bokes be Canonical &
which be not. I haue no neade in thys
place and at thys tyme to declare. for
I thynke that no man is ygnorannte
therof, yf onely he hathe anye lyght
in the knowledge of the tongues.

2. Tim. iii

The pas
tour must
rebuke ry
ote awai
wyes.

After the pastour, is wel instruc
ted in al those thinges, þ pertaine to his
ministracion, his owne life & doctrine
(for of the loue of god, we wyll speake
hereafter in a due time and place) þ is
most necessary for hym, to know & vn
derstand how he ought to behaue him
self in other externe & outward thinges,
& what reward he ought to loke for.
The fyrst thing, þ offereth it self, here
in this place, is that he must wyrke &
holde and gyue courage vnto all

noysome and pernicyous vyces neyther fearyng the vayne pride & threatenynges of thys worlde, nor yet beynge abaſhed, that he is on enery ſyde layd wayte for, for, the lorde doeth inioyne the ſame to Hieremy, ſayeng: Behold, I put my wordes in thy mouth, and behold, this day do I ſet the ouer the people & kyngdomes, that thou mayſt rote out, breake of, deſtroy, & make waſte, & that thou mayſt build vp, & plante. Let therfore ỳ paſtour be mighty, & of ables to ouerthrow euery hygh thing, ỳ exhalteth it ſelf, againſt ỳ preſcript of gods worde. let him wt a bold ſtomack aſſawte and deſtroy all ſuch thynges, as Paul doth teach in the later epyſtle to the Corinthians. Chriſt him ſelf did leaue a moſt ſure & euident exãple of ỳ ſame thing which example is to be followed of al mẽ. For, after that he had ones, by his euerlaſting wyſdõ perceyued, that the hipocryſie, & vnſatyable couetouſnes of ỳ prieſtes & ſcribes, was ỳ cauſe & occation ỳ the rude & vnlearned people dyd fall from the true and euerlastynge god, whyche ſymple people beynge as yf a man myghte ſaye, captyuated, and charred, wyth the couetous decrees, traditions, dreames, and

The paſtoure oughte too dreade nothynge.

Hierem. i.

ii. Corin. x

The example of chriſte.

nd fayned inuentions of thee prestes,
yd he, wrapped in al kyndes of errour,
e dyd rebuke no kynde of men, wythe
che seuerytie, and sharpenesse, as he
yd vse agaynst them, speaking alway
penly agaynst theyr paynted hypocrysy
ye, & fylthy couetousnesse, for, he dyd,
nd not wythout great grief of mynd,
ytye alwayes the poore people, whom
hee deceyptfull craftes of thee prestes
yd deceaue, and that, because that he
yd se thē destituted of the fode of gods
orde, which is that most pleasaunte & Wathe. ix
atious meate of thee soules, and that
ey dyd wante a true & faythful pas-
our, whych shoulde beare a fatherlye
ynde & affection towardes thē. Many
mes also, he doth teache and instruct
gently. And yf at any tyme necessy
doth requyre, that he must also rebu
them, yet doth he neuer vse such au-
rite & sharpenesse in rebuking, as he
s wont to vse agaynst the vngodlye
estes, that so deceaued and seduced ꝑ
ple. For, layinge to theym lacke of
owledge, & ignoraunce of the trueth,
calleth them blinde guydes, vipers,
neration of Sathan, hypocrites, sha
les crauers, lyers, and other lyke na-
s, whych thinge any man may see &

learne

learne in the bokes & wrytinges of
the Phãgelistes, wherfore we shal ha
no nede here of many testimonies. B
now, syth that in our tyme, this poy
ned cuyl of hypocrisye, is growē to
great a power, hath gotte & pourchas
so great a strength & mygh̄t, & is co
vp to that poynte, that it can or dare
more for shame hyde it selfe, but rath
defende wyth stronge hand theyr deu
lyshe crafftes and decreates, & that m
shamefully, what (I praye the, o kay
full mynyster in thee house of God)
bette for the to doo? for, yf thou doo
holde thy peace, the bloud of them th
perisshe, shalbe requyred at thy han
which thing, we may learne by the w
des of God in Ezechiel. And yͤ seest th
the hypocrisye of the ꝑpistes (here
do call papistes, al the sorte of ths th
are called spirituall, or the clergye,
beynge except̄d, which preache purt
and sincerely the worde of God) h
gotten & pourchased so great treasou
of trychs, and so great mygh̄t & stre
that they haue no more nede of a clo
to cloke theyr deceytful craftines w
all (whyche thynge neuertheless w
more necessarye to the ꝑsones of th
Jewes, in the tyme of christ) but rath

Ezechi. xiii.

All yͤ spiri-
tualty and
clergie are
ꝑpistes
except they
do ether fa
vour or
preach sin
cerely gods
worde.

e not aſhamed to defende them ſelfes
penly, wyth moſt myghty and ſtronge
rmes, ꝓ is to ſay, wᵗ rewardes & giftes,
ith warres, & fyering of villages and
ownes, wᵗ ſpoyling & deſtroying of fel-
es & ſlaughter of the innocētes, and al
ther kindes of crudelite, in ſo moch ꝓ
e tyrauntes of Scicilia, whych were
moſt famous crudelitie coulde deale
o cruellier. For, they dyd neuer handel
man cruelly, afore that his cauſe was
earde, but theſe our ſpiritual prelates,
o with al care & diligence ſtudye thys
e thinge, that they maye in all regi-
ns and countreys, winne to thē ſelfes,
yth large gyftes and rewardes, thee
yndes of the myghtye rulers and ma-
ſtrates, whom they ſo intoxicate and
yſonne, that they thynke, that they
ue well and truelye done their duety
a, that they do hygh ſeruice vnto god
hen they do moſt cruelly perſecute al
em, ꝓ preache the word of the goſpell,
ithout any hearinge of the cauſes or
ying of ꝓ doctrine. And yt they their
one ſelues haue the ſecular ſwerde in
eyr hādes (as they do cal it, by and by
ey do without any meaſure ſlea, kyl,
d murther the innocentes, beynge in
ys poynt, more cruell, than Tygres.

The tyrannes of Scicilia were counted to be ꝓ cruelleſt tiraūts of ꝓ worlde.

and

and Crocodiles. And onles they shuld
feare, þ thei shuld be so serued, yf at a
tyme þ world shuld alter & chaūge the
wold in no wyse be contēt wt þ cōmun
& vsed kindes of punishmēts, to exerci
their ragious crudelitie, but wold as
most cruell Phalaris, dayly inuente
kynde out newe factions and kyndes
torments, to afflicte there wyth acce
ding to their inordinat lustes, the fayt
ful ministers of gods worde.

Phalaris was kinge of the Agrigentins & most cruell tyraūt whi che dayly inuented new kindes of tormēts

Besydes that, thou doest before thy
owne eyen see this thing also, o fayth
full seruaunt, which hast wholy cons
crated thy self vnto god, that many
the hygh powers, whose part it was t
administer the swearde of iustice, do v
exercise iustice (yf that maner of rulin
that they do vse may be called iustyc
rather accordinge too theyr couetеou
myndes, inordinate lustes, & bold rash
nesse, that they may be hygh, & voyd
theym selfes in all kyndes of pleasu
than of any loue or feare of God & tru
religion. For, they doo myserable vex
theyr owne subiectes, wyth pryde, hau
tenesse of mynde, & insolent arrogācy
ycs, they do oppresse them, they torm
and afflicte them, they pylle and poole
robbe & fley thē to the very bones, wyt

the inīquitie & vnryghtfull gouernement of þ Magestrates of oure tyme.

The people is fleen to þ very bones. wt inportable taxes exactyōs & subsydies.

vn

lawfull exactions, taxes & subsydes.
hey trouble forenne nations, and peo
es, wyth warres, excursiõs, or hostile
ninges out, with dayly scarmychin
& battailes. And at home (yf ꝑ doeth
holde & loke vpõ their priuate maner
lyuing) they do nothing els, but ry=
te, eate, and drinke & make mery, vse
lawfull games, in theyr abhominable
uckenes, most shamefully polluting
l theyr studyes and doynges, wyth fil
ye whoredom & adultery. This,
the sickenes, and most pestilẽt boyle,
here with the heades of the Christian
ople, are infected. Wherfore, o fayth
l ꝑastour take good hede to thy selfe,
d se how these euyls can be remedyed
or, yf thou doest not set forth ꝑ truth
the worde of God, the bloud of them
at perysshe (as it is sayd before) * shal
requyred at thy hãd. Agayn, yf thou
est beginne to speake & tel the truth,
ou shalt fall into the handes of them
at be able to do the no small harme:
or, the deceate, fraud, subtyltie, & craft
the papistes is seche, that they haue
epte into ꝑ palaces of al princes, Em
ours, & Kinges, craftely at the fyrste
omoting the chyldre of certayn ꝑrin
s. For, they dyd make some of theym

Cardinals

Ezechi iii.

The office of a ꝑastour is very perylous.

The craft of ꝑ papistes in winning ꝑ hertes & fauour of ꝑrinces.

Cardinals, some Bysshops, some Aga
Abbates, Priors, Cõmendours, Adm
nistratours, or Coadiutours: yea, th
dyd also make the same selfe Princ
parteners wyth theym, of the money
they gotte of the symple & ignoraun
people by theyr pardons & indulgẽce
Wherby it came to passe, that they h
ue almost all earthly princes, not a li
subiect & bound vnto thẽ. Wherfore,
thou folowinge the example of thu
doest go about to assaute & expell & d
ue out thys deceyptful cõpany & floc
of hypocrites, by & by thou shalt see t
Princes leape forth, to defend these h
pocrites with tothe and nayle. Aga
yf thou casting away thy weapons a
harneys, wylt runne away and seeke
meane, howe thou mayst cõmodiousl
rydde & delyuer thy self, frõ that pe
lous function & office, thou shalte be
kened among the vnkaythfull pastour
which stringe the wolfe dou forsake t
shepe, and take them selfes to their fe
sauing thẽ selfes by runninge awa
Here, as yf it were by ỹ way, the vertu
& strength of kayth is knowẽ, for, wh
a man, being in extreme daunger, is
perplexitie and all together doubtfu
of mynde, he may not flye to none oth

yf

he be faythfull in dede) than to thee
onely god & his word, as vnto a moste
e refuge, that he being fully instruc=
by it, may put his hole trust and cō=
nce in hym onely.

auing therfore an eye vnto Christ,
re, take hede and marke diligently,
at he doth speake, Ioh. x. When he
th: A good pastour, doth ieoparde his
e for his shepe. Yf then thou wylt be
nted a faythful & good pastour, and
yest to be numbred and reckened a=
ng them, that haue wrought and la=
ted faithfully in ỳ worke of ỳ lorde
u muste nedes ieoparde thy lyfe for
shepe. Beside that, he doeth moue
yre vs, with other wordes. Math. x
en he sayth: That thing, that I saye
o you in darkenesse, tell ye it in thee
t, & that thing that ye heare in your
s, preache ye it vpō houses. And, be
ye afrayed of them, ỳ kyl the bodye,
the soule they cā not kyl, but rather
e ye him, ỳ cā cast both body & soule
ỳ fyre of hel. By the which wordes
o most playnly learne, ỳ we oughte
o wyse to kepe close, or hyde Gods
d: but rather ỳ lord doth cōmaūd, ỳ
puttige aside al feare, do speake it a=
oe. Also he ỳ is the minister of God

A pastour ought in no wise to feare death.

shall

shall in no wyse dreade the manas
and threateninges of the world. For
it is our duety and office, to speake
dely agaynst all the, that lyue in sy
lycentiously and wythout shame (a
Lorde doth cõmaunde the prophet, s
inge: * Thou shalt go to whom sor
I shall send the. & crye oute, ceasse n
Hiere. i. * lyft vp thy voyce, as a trompette,
Esay. lviii shewe vnto my people theyr synnes
it is the duety of a pastour, to coop
penly wyth the enemyes of the true
and to withstande them to theyr fac
that so he may defende the flocke co
mitted vnto hym, and helpe hys sh
out of thee myre and puddell of syn
for, onelesse soche thinges were done,
rid for, and take hede of, we should h
no nede of a pastour, for, whyles no
ryl doeth hange ouer the shepe, they
ue no neade of a pastour, nor of a wa
man, that should watch for theyn
they haue nede of a pastoure, that t
may throughe his fatherly care & d
gence both for set and shunne the per
Yet then the pastour, when there is
daunger, peryl & ieoperdye, doth ru
away, as touching the shepe, it mak
no matter at al whether that they h
any shepeherde or not.

Wh

Wherfore it is most necessary, that
before all thynges we haue an eye vnto
christ, whych sayeth. John. x. I do kee-
pe the lyke for my shepe. For, he
dyd not onely speake these thinges, in
wordes, but also he dyd fulfyll and per
forme them in dede. For, when he was
goynge to Hierusalem he dyd wythe
plaine and manifest wordes declare vn
to his disciples, what payn & daūger
he shuld bryng his lyke to. & whē pe
ter dyd go about to turne hym frō the
minde and purpose, he turned hym self
to peter sayinge: Goo after me, Sa-
than. thou hyndrest me, for thou doest
not sauoure those thinges that are of
god, but those thynges that are of me.
And afterwardes beyng entred into ye
citie, he did cast the biers & sellers out
of the temple, fearyng nothynge thee
malycyous tutours of thee Scrybes
and pistes, whom he hartye dyd hate
vym deadly. Yea, he dyd also openly in
the audyence of all thee people, wythe
greate grauitye and sharpe wordes re
buke theyr lymmes and vyces, that is
to saye, theyr couetousnes ambition, &
hypocrysye. & And when the appoyn
ted houre or tyme of hys deathe was
come, that he shoulde delyuer hym self

The exam
ple of chri
ste.

Math. xvi

math. xxvi

for vs, & his enemies beige yssued forth
dyd seeke too take hym, he dyd come
forthe to mete theym, and that we be-
ynge instructed by hys owne exam-
ple, myghte vnderstande that it is al-
so thee office of a pastoure, to beware
and kepe of, those outewarde perylles
and leopardyes, whyche maye hurte
the lyues and goodes of the shepe, he
dyd not onelye delyuer hym selfe too
deathe for vs all, but also dyd deliuer
hys dysciples from thys bodelye dea-
the, saynge theyr lyues, when he, not
wythout a dyuyne & godly maiestie &
power dyd saye: Yf ye seke me, suffre,
these to go away. Therfore, he þ wylbe
a faythful & good pastour of the shepe,
of our lord and saupoure Jesus Chry-
ste, folowynge chrystes example, muste
set hym selfe agaynst all perylous
tempestes and stormes and come forthe
against al the enemies of Christ, which,
for goddes sake, and hys euerlastynge
worde, and also for the faythfull care,
þ he taketh for hys shepe, do go about
to persecute and affyeye hym, fearyn-
ge nothyng, nor yet regarding þ perso
of any man. Lette hym not be afrayde
nor abashed in hys mynde, thoughe
he were cõpelled to reproue, rebuke &

speake

speake against the great kynge Alexander magnus, or Julyus Cesar, or the Bysshoppe of Rome hym selfe to be short, against al ỳ mightiest & most puissaunt kynges & princes of ỳ world be. Which thyng he shal not only do, yf they do obstinately resiste ỳ word of god, but also, yf they do oppres ỳ poore people that is vnder their subiectiō, with intollerable burdens of subsidyes exactiōs & taxes. Which thinges we wyl proue nowe, by plaine & euident examples, and also wythe manifest testimonies of the scryptures.

The true Pastour shall also rebuke and reprouе pry̆ces, yf they vse any extorcion, or burden ouer sore their poore subiectis.

Whē ỳ almighty & mercyful father, did se, that ỳ people of Israel, was oppressed wyth exceding great & vnmeasurable afflictiōs, & with an ouer heauy yoke of seruitude, by ỳ most cruel tiraūt Pharao, & al the people of Egipt: by & by he did sēd Moyses to delyuer them, frō so hard a thraldom & bōdage. For he could beare no longer, ỳ tyrannicall & vniust afflictiō, of his people. Exo. iii. And although Moyses excusynge him selfe, by his simplicitie and rudenesse, dyd al that he could, to put from hym that functyon & office, yet did he profytte or auayle nothing, prayed he neuer so much, but beynge compelled

and constrayned of the lorde, dyd bryng
ge forth, that great people and innume
table multytude of men, women, and
chyldren, yea against the tyraunt Pha
raos wyl, and how? Through the myd
dest of the sea, through ꝑ desertes, thor
roughe thousandes of their euemyes,
thorough infinit parylles of hunger,
thyrste, sycknesses, & punyshementes.
So that to haue reade, or harde suche
great paynes, labours and trauayles,
wolde make anye man to tremble and
quake for horrour. God, notwythstan
dynge, although they were beset on
euery syde with parylles & mor dan
gerous ieopardyes: yet remembrynge
his promyse dyd geue the victorye to
his people. Thys therfore shalbe ꝑ of
fice & duety of euery Magistrate, to come
forth, and to stand vp manfully for the
health & sauegarde of hys shepe, yf at
any tyme the tyrauntes of this world,
do begynne vntruly, and after ne we &
vngodly wayes, to aggrauate or bur
den, and oppresse thee people. For, they
that mynyster thee lawes of nacyons
and peoples, and are gouernoures of
publyke weales, oughte too be bene
fycyall, not iniurious or wrongefull,
not pyllers, and pollers, not robbers,

The duetye of christian magistrates.

and

and theues. Luke. xxii. Wherefore that famous & godly philosopher Seneca, dyd ryght wel and tuntely cal ꝑ office or rule dowme of a kynge, Beneficyum, that is to saye, a benefyte. No man, I suppose, is ygnoraunte, what is ment of subiectes, to magystrates, wherby thynge, Paule doeth playnelye set forthe in Roma. xiii. but here in thys place we speake of tyrannes, whyche doynge intollerable wronges vnto all men, haue in theym no sparkle of loue towardes theyr neyghboure, nor yet of true relygyon or godlynesse. What shall we saye, o sayrefull saules? shall wee not beleue, that thys is doone, by reason of singulare loue, mercye, and bountyous worcke of God thee sarder, that in thys ouer mooe wycked tyme, why che is pollutes, in all kyndes of vyce, we see theer vnryghteousnesse of hys holye worde, too thynke further, why the to grea te vertue and ryghteousnesse? In this ouer tyme, I saye, that all inordynate lustes & deuelysh affectyons, vnryghte ousnesse iniquitie, a dyssolute or lycen tyous corruptyon of all good lawes do raygne euery where: that we se al ca tes and orders of menne, yea the greatest parte of the mysghty gryn=

Seneca.

A digressi= on.

Princes, corrupted, cõtaminated & pol
lured, with fylthye whordom, adulte
rye, rauyshyng of mayden, vnkat[illegible]
nes, impudency or vnshamefastnes, [illegible]
robberyes, theftes, detestable murye, [illegible]
all other lyke horryble synnes. Whe
fore, sythe that it is playne and euyde
te, that the word of god, was neuer be
fore, tens that the fayth of chryst, be
gane tyll to be preached and spred
de abroade, set forth with suche powe
uertue & lyuelynesse, as we do se before
our owne eyé, to be done now a dayes
and that euerye where almost, it may
easely be gathered therby, that this
is done by the deuyne prouidence and
not wythout our great good, that we
beyng instructed wyth the knowled
of our saluation, should eschew and
thys deceatefull hypocrysye of huma
ne tradityons. Wherefore, he vnto
pastour, which now, in this our time,
children & fooles can speake, is not a
shamed to hold his peace, which hide
the lyghte of gods word vnder a bus
shel, doth the worke of the lord fraud
lently or deceatfully, nor endeuoureth
him self al þ he can þ the people of the
lord, may be delyuered.

Wo be to þ pastour which hyd
eth the lyghte of gods word
vnder a bushel.

God, wt expressed & plaine wordes
[illegible]

reueled by Samuel, had in tymes past cõmunded Saul ꝑ kyng & king of ꝑ Israelites, ꝑ he shuld make warre against ꝑ Amalechites, & destroy thẽ al, and kil ẽ the sweard all liuing soules, & ꝑ he shulde saue either to him self, or to hys soldiours no maner of thing of the ryches & spoiles of those vngodlye men. But Saul breaking ꝑ cõmaundemẽte of god, dyd bring alyue Agag ꝑ kyng of ꝑ Amalechites, & also he doubted nat to destruc & saue a great nũbre of catel, for to offre vnto the lord, with the most precious & costely garmẽtes and many other thinges. This proude presumptiõ of Saul, that faithfull prophet Samuel could not suffre, nor abide, which fearinge him nothinge, ꝑ both was lately made a kinge, & also was not a lyttle pufte vp, ẽ ꝑ prosperous victory ꝑ ꝑ lord had geuẽ him doth boldly wyth such wordes blame & rebuke his disobedience: Wherfore, hast ꝑ not harkened vnto ꝑ voice of ꝑ lorde, but hast turned to the pray, & hast done that, which is wycked in ꝑ syght of thee lorde? But Saul excusing him self, aunswered ꝑ he had performed & fulfylled the worde of thee lorde, sayinge: I haue gone the way, which the lord hath sende me

The example of Saul and Samuel. 1. Regum 15.

Woche are oure good intentes ꝑ ar not grõded vppon gods worde.

wnes, and haue broughte Agag the
kyng of Amalekt, & haue vtterlye de-
stroyed ꝑ Amalechites. But the people
toke of the spotle, shepe, oxen & the ch
fest of the thinges, which shulde haue
be destroied, to offre vnto ꝑ lord thy go
in Gilgal. Which thinges being dea
de, Samuel dyd agayne blame & rebu-
ke hym very sharpely, saying: Hath ꝑ
lord as great pleasure in burnt sacry-
fices & offrynges, as when ꝑ voice of ꝑ
lord is obeyed? Behold to obeye, is bet-
ter than sacrifyce, & to herken is bet-
ter than the fat of rammes. For, rebe
lyon is as the synne of wytchecraft,
and stubbernesse, is as the wyckednesse
of Idolatry. Because thou hast cast a-
waye the word of the Lorde, therefor
hath the lord cast away the from beyn
ge kynge. How dere these thynges be
ing thus passe, & after that Samuel
had executed & done the cōmaundemen
of god he dyd hewe in peces Agag th
king of Amaleke, which was brought
too hym prysoner. Thys dede then, o
that most holye and stronge prophete
Samuel, doth sufficyentlye teache vs,
that it is ꝑ office and duety of a pasto
to spare neither kinges nor myghty
magistrates, but as sone as he shall

Marke ye
this, that
wil mayn-
teine good
ententes

A good pa
stour ought
to follow ꝑ exā-
ple of Sa
muell.

perceaue

eceaue them, to be deceaued, and too
out of the way, by & by, he shal rebu
their errour, þ they may learne both
acknowledge their faultes, and also
amende.

Therfore, a certayn of those hygh pre
tes of the Romishe churche (whose
me I will wittingly passe ouer) was
t all togeather folyshe, whych when
dyd cõmitte the cure & administratiõ
a parishe, whych dyd belonge to hys
toesys vnto a certayn minister, or pa
ur, he dyd bynd hym to these conditi=
s, that he shoulde in no wyse rebuke
touche sharpely his order, yea, nor as
oche as wyth a word: Agayne that he
ulde so tempere and moderate thee
eachinge of the gospell, that he shuld
hys sermons blame and rebuke no=
an. What shall then, thys poore wret
ed Pastour, beinge thus bounde, en=
eate vpon, in hys publyke sermons?
ehold, þ whole world doth lye buried
the stinking puddel of synne, & is all
geather drowned in vyces: and yet
shall not be lawefull too rebuke or
lame it. What nede haue thẽ the poore
pepe of a Pastour? In the meane sea=
on, I knowe ryght well, what thys
ood and wyse father, dyd saye, when

against thẽ
þ will not
haue sines
to be rebu=
ked by the
Pastours.

he

he gaue thys commaundement, for
that the condition & nature of the
pell was, to rebuke no man to sharp
But, o reuerende father, open your
a lyttle, and loke diligently vpō
iii. &. xiii. Item Joh. iii. &. viii. &
innumerable places, of the Euang
call scripture, that ye maye vnderst
what wordes, and maner of speak
Christe and John dyd vse in rebuk
mens synnes. I know that he wyll
ue thys aunswere: Forsouth, that
thee duetye of a pastour, to rebuke
synnes of the commune & ralcall
ple, and to bringe the of the baken
from theyr accoumed vyces & ma
of lyuinge. For, in thys our thyng,
holy and reuerende father, dyd not a
cle shewe and declare hys godlynes,
inge: that he dyd in no wyse gayn
or contrarye the Euangelicall doctr
but rather that he dyd fauoure it, wy
all hys harte. Beholde then, howe th
men, do bewray theyr owne nature a
mynde. Here, here, a snake lurketh
grasse For, the myghty Rulers and
fers of this world, coulde well abyde
the worldes rulers coulde wel abyde the preaching of
diace the preaching and doctrine of
trueth, yf they shulde not feele and p
craue, that therby theyr tyrānye is brought

lyght & rebuked, or yf they were not
rayed, to lose theyr temporall commo
ties and profytes. Another thing shal
to the faythful pastour learne in thee
mple of Samuell: that he ought in
wyse to spare the synnes and go-
ues, but blame and rebuke sharpely
eyr faultes. Which thing, yf they can
t abyde: * he dreadeth what Saynte
eter sayth: Better it is to obeye God,
an man.

But because the annoynted sorte of
e Papystes, are not ashamed, to affyr-
e, strengthen, and stably the that obe-
ience, that they doo require of al kyn-
s of men, by thys example of Samu-
, we muste better looke vpon it, and al
speake more largely of it. When
aule, in hys factes and dedes, had ra-
er folowed and obserued hys intente
nd mynde, than thee playne decree of
oddes worde: he dyd commyt a great
ynne of disobedience. Wherfore Sa-
uel sayth, that it is playne Idolatrie
f a man doeth not applye and submyt
ym selfe too the lawes of God, and in
ys doynges folowe theym as a moche
ure and infallible rule: yea, that it is a
oynge, not onely hurtefull and perni-
ious, but also most deceyptful, wherin

gospell, yf it should not rebuke their vicious liuing

* 1. Petrum. 5

Of ỹ true obedyẽce & disobediẽce against ỹ papistes

a man is wonte to be no lesse dece
than sorcerers, wytches, and iug
be wont to delude & deceaue thee
ple and ignoraunt persons wyth
merye inuentions and iuggeling
nes. Wherby sayinge of the Prop
ought to be taken after thys mea
sense, and vnderstanding: When a
by thee instincte and counsayle o
owne reason, doeth sourge and pu
ne vnto hym selfe some thinge, as
good, and holy determining to obs
and folowe it, and in the meane se
wyll not leaue of that one onely
and hys wordes, what is good, rig
ous and holy, he hath already set
hys mynd, a false and deceyptfull
that is to saye, hys owne reason &
of hys owne flesshe. Now, when
false Gods ones erected & set vp,
an harde & difficulte thing, to put
downe, or to banishe him away. For
and by, he doeth shewe and declare
selfe in exterche and outwarde thyng
and that wyth wonderfull mynes
gelinges, and hypocrisy, wherwyth
ber the colour of godlynes, he goeth
bour to deceaue all men. For, as an
doth lyke her yonglinges, though
be mos deforme & vyl fauoured, bet

thy

the whelpes or younglinges of al o=
beastes, so al men generally ar wõt
fearre the inuentiõs of their owne
ou & drayne, vnto al other ordinaun
statutes and lawes, that euer were
yned, eyther by god or by man. For
same cause, Saul dyd thincke, that
as a iuste, an equal & semely thing
one kynge should not handle ano=
kynge too cruellye, nor slaye hym
d the sweard, but rather that it was
royall and kyngly thinge, to leade
enempe, beynge ouercomed, capty=
and bounde. Lykewyse he dyd iudge
t it was neyther commodious, nor
fitable, that the costely garmentes,
other precious thinges, which were
nd in the treasors of the Amalechi=
should be destroyed wyth fyre & ther
ard, or that all the herdes of cattell,
ld thus vnprofitably perisher Wher
e, he dyd suffre the souldiers to take
o theym selues, those thynges, that
e concilye and precious, (as thoughe
should study & go about, by thys mea=
to fulfyll thee charitie of his neygh=
ur, expressed in the law). And also he
a institute, and ordayne a greate and
empne sacrifice vnto God hys sa=
our, thereby studyinge to fulfyll the

The good intente of Saul.

fyrste

kynde lawe, that commaundeth to
noure, serue, and worshippe one on
God. Samuell hauinge an eye too
sounde a fleshely intent of Saul, sa
Better it is too obeye, than sacrif
and what shall a man call that ob
ence? That obedience of Saul, whe
he sufferyth both the kynge to be k
a lyue, and thee people too take of
spoyle, costely garmentes and precio
iewels, and to sauc a lyue great hea
of cattell for a sacrifice vnto almig
God? No. Haue not all these thyn
a great shewe of godlynesse? Yeas
south. But the Lorde doeth requyre
other obedience: that is to saye, that
folowe thee prescripte and rule of
worde, whych onely, King Saul ou
to haue obserued and folowed, and
to haue preferred hys owne good int
to the deuyne oracles of Gods woo
By thys do Monkes, Popishe prie
Nonnes, and all the flocke of thee
pistes vnderstande, that thys sayinge
the prophete Samuel, where he saye
that obedience is better than all sac
fyces, doeth make nothynge to the e
blishment and strengthening of their
raunye, but that it doeth rather dire

The obedi ence þ Sa muel doth speake of, doth main tayne no= thing þ ty= ranny of þ Papystes.

contrary theyr statutes and ordinall
. For, by these wordes euery man is
mmaunded to obeye goddes woorde
thoute all tergiuersation and con=
uersye (truely thys worshypppynge
moste acceptable vnto god) and that
oughte too suffre oure selues to be
ught awaye or plucked from it, by
mans auctoritie, nor by the coun=
le of oure owne reason. Therefore,
be that all thee whole flocke of thee
sines, do teache onely, theyr owne tra
ions, set forth theyr counsayls, and
ne vpon theyr inuentions & dreames
ych are all togeather repugnaunt &
trary vnto goddes worde, it shall be
e parte and duetye to oppone & sett
ynst soche traditions of theyrs, the
itie of the dyuyne worde of God,
pen then they crye and thounder out
t prelates, byshoppes, and priestes
ke be obeyed. lette vs by and by loke
ether that these men, doo commaun=
nd sette forthe thynges, that maye
oued and allowed by goddes wor=
yt the thynges, that they commaun
are soche, as maye be borne by gods
orde, we haue all ready in thys thin=
noo neade at all, of theyr precep=
and Commaundementes, syth that

Whe will shops ppre lates do cō maund vs any thinge we must lo ke whether it agreeth vn goddes woꝛde oꝛ not.

we

we haue Goddes worde it selfe, wh
ought onely to be broughte forthe
adduced, whych ought only to be o
ued of vs after whose prescript all
lyfe ought to be ordered, nor it is co
nieute and mete that we shoulde a
be it to any mortall man. Agayne
theyr commaundementes be soche,
the trueth of Gods worde, doth ney
admitte, nor alowe them: and yet in
meane season be of soche impude
and vnshamefastnesse, that they be
ashamed to saye: Our decrees & law
though, they be all togeather contr
to Gods holye lawes, muste be obe
for obedience is better, thā al other
ges, we shal by and by aunswere,
those thynges, whych they do trifl
ly alledge for the obseruaunce and
pynge of theyr traditions. oughte
referred to god onely: Yea, we shall
rather a. M. deathes, than neglect
any maner of thinge the prescript
rule of gods worde, for, there can be
thynge more pleasaunte and accept
vnto god, than yf we do diligently
ken to hys voyce nor suffre oure s
to be deceaued by the auctoritie of
man, be he neuer so greate, and holy
the syght of the worlde. As often

as ye cõmaunde thinges contrary to ꝑ
uacles of the diuine word of god, as of
ꝑ, most hygh seruice is done vnto thee
almyghtye, and euer lyuynge god, ꝑ
no man obeyeth youre tradityons.

When Dauid the kyng of Israell,
had with most detestable and filthy ad
ultery defiled ꝑ wyfe of that moste va-
liaunt and godly man Urias, causing
him most treaterously (whych fought
manfully agaynst the vnfaythfull ene-
myes of god, ieopardynge alwaye his
lyfe for the weale of hys owne coun-
trey) to be slayne and murthered, with
ꝑ swearde of hys enemyes: God did
by and by sende Nathan the prophete
vnto hym, whyche shuld sharpely bla-
me and rebuke hym, for thys most wyc
ked and abhomynable dede: because
that he shamefullye contemnynge the
diuine maiestie, was nothing neyther
feayde nor ashamed to commyt thys
filthy wickednesse in the sight of god,
onely taking hede to thys thyng, that
men shuld not know the heynousnesse
of his facte. And also he cõmaunded, ꝑ
the punishmẽt, which ensued, shuld be,
with sharpe wordes, denounced, and the
same vnto hym. ii. Reg. xii: for he say-
eth: Thou hast slaine with the sweard,

It is an hygh seruice to God to be disobedient to the vngodly tradityons of the papistes.

The exemple of Dauid & Nathã. ii. Regum. xii

Many pastours are kaynt harted & colde in rebukig ꝑ vyces of the ꝓnces

Uias thee herbyce, and hane maryed hys wyfe, and therfore the Lorde shall neuer departe from thy house. Behold de, Nathan the ꝓphete is compelled to resiste, that moste valyaunte and myghtye kynge Dauid too hys face, and to rebuke hym for thee cryme of adulterye and traytcroule murther, that he hadde so shamefully commytted. What shall we saye then of those kaynte harted and colde ꝓastoures, whyche kynge daylye and bourelye the synnyng adulterues of their high rulers and gouernoures, before theyr owne eyen, doo not as muche as open theyr mouthes too speake agaynst theym, but rather (whyche is an horyble thyng to be spoken) are coadiutoures and helpers vnto theym, that they may thee catelyer pollute all the whole world, with adulterues? What can bee spoken of ꝑ fylthy, synnyge and doggyshe chastyte of the ꝓapystes, whose fornycatyon and adulteryes, we ar to be moste shamefully exercysed by them in the sygot of all men? And yet in thee meane season these wycked hypocrytes wyll bee coumpted chaste of all men. Whyche thynges thoughe they bee vngodlye and

The detestable chastitie of ꝑ ꝓapystes.

moste

moone wycked yet they were too bee borne in some of them, yf they wolde kepe them selues wythe theyr detestable lecherye, wythin thee limytes & bondes of nature.

Hieroboam the fyrst kyng of the .x. trybes, dyd conceyue suche a pryde, audacytie, and vngodlynesse in his mynde, that he dyd sette vp .ii. calues for Godd worshyppe, one in Bethell, and another in Dan, boldelye peruertyng the feast of the Tabernacles, which ought onely to be celebrated in thee trybe of Iuda, leaste thee people shoulde haue anye occasyon too returne too Hierusalem: He was the fyrste of thee kynges, that dyd sowe the sedes of Idolatrye, and false religyon in Israell, as we maye see .iii. Reg. xii. and .xiii. But when thee tyme appoynted for religyon was at hande or come, and he vngodlye kynge standynge at thee aultare, dyd burne incens: beholde, thee manne of God, whome we call a Prophete, beynge sente from Iuda, dyd sodaynely appeare before the kynge, wythe a lowde voyce, thee commaundemētes that he was charged wyth, by almyghtye god, sayinge: * O

The example of Hieroboam & of the prophet. iii. Reg. xiii.

iii. Re. xiii

aulter aulter, The Lorde god sayethe
theie thynges, Beholde, a sonne shall
be borne vnto the house of Dauid (cal
led Josias) and vppon thee, shal he of-
fre thee pryestes of thee vyll aultares,
that burnte incense vppon thee, and
mennes bones shall bee burnte vppon
thee. And he gaue a token thee sa-
me tyme, sayinge: Thys is thee token
that thee Lorde hathe spoken it. Be-
holde, the aultare shall rente, and thee
asshes that are vppon it shall fall out.
And when thee Kynge hearde the say
inge of thee man of god (whyche had
cryed agaynste thee aultare in Bethel)
he stretched oute hys hande, from thee
aultare, sayinge holde hym. And hys
hande, whyche he put forthe agaynst
hym, dryed vp, and he couldе not put
it in agaynе too hym, the aultare als
claue asunder, and the asshes fell out
from the aultare accordynge to the to-
ken, whyche the manne of god hadde
geuen, by the worde of the lorde. And
when thee same prophete hadde made
intercessyon vnto god, for thee healthe
of that vngodlye Kynge, hys hande
was myraculously restored to her for-
mer state, and yet for all that, he would
be not thus leaue and forsake the Ido-
latry

latrye, whyche he hadde ones begonne and sette vp, so greate was thee induratyon and hardenesse of hys harte. Nowe wee are taughte by thys, that it is thee duetye and office of a Pastoure, too suffre in no wyse hys shepe to bee broughte into anye peryll of Idolatye, or into anye kynde or spece of vngodlynesse: yea thoughe some vngodlye and raslye Hieroboam doethe sylle agaynste hym, yet he oughte too reforme hym, too hys face, and not too ceasse or leaue of, thoughe he knoweth that he shall spende all hys laboure in vayne. For god, dyd ryght wel knowe thee harde harte of Hieroboam, and that no reasons coulde perswade him from hys vngodlynes: yet notwythestandynge he doethe voucheasafe to sende a prophete vnto him. This thynge doethe make agaynste those Pastoures, whyche be woute too excuse theyr sylence that they doo vse, wythe thys reason, sayinge that they doo spende and bestowe all theyr laboure in vayne. For, Christe doethe not therefore ceasse too teache, whyles he was amonge that frowarde and stubberne natyon of thee Iewes, because that he dyd see theym too bee obay-

The Pastour oughte not to leaue of, though he knowethe, þ he shall profyte no thinge.

nate, and that they coulde wythe
reason bee perswaded too receaue by
doctryne.

The exam
ple of A-
chab & of
Elias the
Prophete.
iii.re.xviii

Achab also kynge of thee people o
Israell, beynge no lesse vngodlye and
rashe, dyd walke in the wayes of Ie
roboam: yea, he dyd passe all ott e
kynges (were they neuer so naughti
and vngodlye) in mayntaynynge o
false relygyon and wyckednesse. For,
besydes thee Idolatrye, wbyche bys
forefathers hadde broughte in, he dyd
also erecte and sette vp thee Idoll of
Baall, institutynge or ordaynynge a
great multytude and numbre of pric-
stes to worshyppe Baal; and to vp hol-
de bys relygyon: Wherefore thee
beauteulye father, beynge not a lytle
moued dyd shutte vppe thee heauens,
that by thee space of thee yeares na
raigne dyd come downe, or fall vppon
thee earthe: afterwardes he dyd sende
y Prophet Elias, wbych shuld bothe
shame the prelates of Baals relygion,
and also reduce or brynge thee poore
people again into the true knowledge
of god. When then, that moste wicked
and vngodly king Achab, the extreme
enemye bothe of god hym selfe, and
also of true relygyon, dyd mete thys

holye

holy prophete, he dyd uncontynently say: Art thou not he that troubles Israell? Whome thee prophete dyd answere: I haue not troubled Israel, but thou, & the house of thy father, whych haue forsaken ꝧ cõmaundemẽtes of ꝧ Lord, & haue folowed Baall. Nowe be it sende nowe, and assemble all whole Israell togeather vnto me, in thee mounte Carmell, and thee foure hundrethe and fyftye Prophetes, and the foure hundrethe prophetes of the graues. Whome when he hadde gathered, (that is to saye Achab the kynge) Helias commynge too thee people of Israell, sayde: How long halte ye betweene two opynyons? If the Lorde be God, folowe hym: but yf Baall bee he, goo after hym. And when he hadde offered vnto theym thys condytyon, that they shoulde by fyre commynge downe from heauen, for too consume the sacrifyce, declare and shewe, ther dyuyne power of Baall, they coulde in noo wyse doo it. But he callynge vppon thee dyuyne power, and name of the hyghe and true lyuynge God, dyd see hys sacrifice to bee consumed withe fyre, that came

downe from heauen. Thou seest then, wyth what stedfastnes and constancye of mynde, Elyas doeth assawte Idolatrye, before that furyous and cruell kynge Achab, * and also before so greate, a multytude and numbre of false Prophetes and Baalles preestes, thoughe he dyd thynke hym selfe too haue bene lefte alone of all ther numbre of thee Prophetes. Lette the faithfull Pastoure learne by hys example, that it is hys dueryc, too mayntayne, defende and vpholde, boldelye, and wythout anye feare the auctorytie of gods worde, yea thoughe he dooe see all the whole worlde too bee agaynste hym: beesydes that, let hym not suffer hym selfe to bee frayde or discouraged, by that infinit numbre of false teachers, & prelates of Baals religyon, or the people to halte betwene two opinyons, that is too saye, lette hym not permyt & suffre, þ the rude & poore simple people, bee intangled or wrapped wythe that errroure, wherewythe manye nowe a dayes beynge deceaued, are wont to say: that in dede, they doo trust in þ high and true lyuinge god, & yet in the meane season (say they) we haue some cõfidẽce in thole creatures,

which

1.Re.xix.

A haltinge in religion

ych are alreadye partakers of the e-
lasting bleſſednes, for the people
Iſrael was wont at some tymes to
e some honoure vnto the true God:
that almyghty and mercyfull crea-
r of all thinges, doeth not admitte,
aue, or alowe soche kyndes of wor-
ppinge.

When the selfe same tasthe, wicked
vngodly Achab, wold haue bought
Naboth thee Iſraelite, a vertuous
godly man, the vyneyarde, whyche
ad nygbe to the kynges palayce,
minge vnto hym, as moche as he
lde haue for it: the dyd take so gre-
lye, that he was sayde naye, that
yd sodaynlye fall into a sycknesse,
gue, whyche ague, that vngodly Je
ll hys wyfe, dyd by and by, by tray
us meanes put away. For, she dyd
alse wytnesses, whych should accu-
hat vertuous man Nabothe as a
blemer of the holy name of the ly-
e God, bringe to passe that the in-
nt man should be stoned to death.
ych thinge beyng done, she dyd byd
husbande to be merye, and to tyse,
to go take possession by the kinges
s, of the vyneyarde of Naboth.
was the Prophete Elias sent the

The hyſto
rie of Na-
both, and
what thee
trewe Pa-
stour ough
te by it. iii
Regũ. xxi.

second

seconde tyme, whych should rebuke
kynge, for this wycked facte, and
stable murther. Whych, when he
to the kyng, dyd saye vnto hym: T
sayth the Lorde. Hast thou kylled
taken possession? Thus sayth the L
In the place, where dogges lycked
bloude of Naboth, shall dogges l
thy bloude also. And of that vngod
wycked Jesabell, he dyd prophecy
ter this maner: Dogges shall eate J
bell, in the fielde of Israell. The s
ture doeth testifye, that all these th
ges were done, according to the pro
cye of Helias. By this example the
the faythfull pastour learne, that
requyred of hym, and that it is hys
tye and office, to withstande manf
lye, and with a bolde stomacke, the
hed purposes of cruell tyrauntes,
onely, when he seeth all the people,
thee whole commune weale too be
pressed, but also yf he perceaueth
one priuate man alone doth suffer
ge and iniurye.

The example of Micheas & of the false prophetes. iii. re. xxii.

Agayne, when all thee whole fl
of the false prophetes dyd promyse
to the kynges, Achab and Josaphat
moste ioyefull prosperous, and fo
uate successe of thee warre, where
th

ym, too sette forthe theyr armye a-
gaynste the Syrians: one onelye Pro-
phete, called Micheas, dyd sette hym
selfe agaynste all them, tellinge theym
playnlye wyth a constant and bolde mynde
all the fortune, chaunce, and successe,
that they shoulde haue. He coulde be
moued in no wyse, neither by ye greuous
iniuryes of the proude Sedechias, nor
yet by the opprobrious blowe, nor wyth
the byghe woordes, wher wyth he dyd
fynde hys propheticall spyryte, to per-
seuere and contynue styll in thee decla-
rynge and settynge forthe of Goddes
commaundemente and holy woorde:
for, when he was cast into pryssonne,
he persseuered styll in hys pourpose.
So thee oracles or propheryes of gods
worde, were so fulfylled, that Iosa-
phat dyd retourne home, beynge sore
wounded, Achab beynge slayne wythe
an arrowe. And when hys charette,
where in he dyd ryde in thee battayle,
was washed in thee poole of Sama-
ria, that, whyche was propheryed be-
fore by Elias, dyd happen and chaunce.
Also, thee dogges dydde lycke there
the bloude of kynge Achab. By
whyche example we are taughte
agayne,

They that
haue gods
woord alwa
yes in their
mouthes &
yet in their
meane sea-
son ar liers,
must be re
sisted by ye
faythfull
pastours.

agayn, that a good and faythfull
stour ought to resyste theym, that b
gods worde in theyr mouthes, and
wont to boaste and crake of it, whe
in the meane season they be lyers,
set forth eyther of some pryuate a
tion, or of a flattering mynde, the
sayls of theyr owne reason. Whethe
ny man doth set forth and handle g
worde of a fraudulent and decepyt
mynde, it may easely and euydentl
gathered, knowen and tryed, by god
worde it selfe. Agayne, we do se tha
is the duetye and office of a pasto
to rebuke and lette, as moche as in h
lyeth, that inordinate lust and des
that almoste all princes haue to m
warre one agaynst another. Let no
therefore, those byshe popishe prela
come forth. Let the proude company
mytred Byshops, and of all other, t
are by a false and wronge name, ca
spirituall, shewe theyr heades, tha
maye be knowen of all men, what t
haue done hether to. Who doeth
knowe, that by thee space of fyf
yeares, and moch more, great and m
ty nations haue wyth deadly and i
conciliable hatred, through the craf
working and conueyaunce of these
tichri

Against po pishe Byshoppes, þ stryue and mayntayn warres

tes warred, and yet (thee more is
pytie) do warre one against another
Lorde God how many soules haue
be meane season perysshed, how ma-
noore innocentes haue bene cruellye
thered, howe greate treasours, and
es haue ben wasted and spent: and
we se no ende, but rather feare, that
ste tymes wyll folowe. And as often
hey doo reason amonge them selfes
eace & concorde, they do it for none
r cause, but that they hauing got-
ome profyt, may afterwardes styrre
greater tragedyes of warres, in so
h that to beare theym at any tyme,
ake of peace, wyll make any man a-
yed. For truely, when soeuer they do
hey intende to sende forth into thys
erable and wretched worlde, that vn
hye Ate, which troubleth al thinges
t that I maye in fewe wordes con-
de all these thynges, who soeuer is
ious of true peace, and godlye con-
de, let hym fyrste receaue the woorde
God, whose lyght shineth forth now
ayes, wyth so great lyghtsomnesse,
oneleste a man receaueth it, he shall
uer enioye the true peace. The axe is
readye layde too thee roote of thee
e.

Ate. is an hurtful spirite alwayes doynge yll to men.

But

But what neade we to proue, w
any longer demonstratiō, out of the
kes and wrytynges of the prophete
ter what faction, and mauer, the pa
ought to relyste & withstand the sy
and vyces of the hygh powers & go
nours? Let the faythful & diligent
stour reade theyr sermons, and ther
shal fynde none other thinge, but a
tinuall fyghte, wbych they haue ha
the myghty princes & theyr vicious
ung. For, who doth not heare and
Esaye with what wordes Esay doth rebu
the rulers of the commune weale, w
he sayth: Esaye. i. Heare the worde
the Lorde, ye princes of Sodoma,
herken vnto the lawe of our God, t
people of Gomorra. Thy princes
wycked and companions of theues
They loue gyftes all togeather, & g
for rewardes. As for the fatherles, t
helpe hym not to hys ryght, nether
they let thee wydowes cause come
Hieremye. fore theym. And Hieremye doeth a
complayne, that he can not fynde
ryghteous man, or that ministreth
tice, in all the stretes of the Cytie: wh
che he speaketh not of the commens
rascall people, but of thee Lordes a
chief rulers, whose synnes and vnfay
fulne

telle do farre passe the wyckednesse
he people. Therfore, the princes and
rs of ours tyme, be wyse ynough,
ych forbyd by theyr lawes, that no
shall speake agaynst theym, nor a-
nst theyr vycyous lyuinge, wher as
fountaynes of all vyces and deuy-
e wyckednesse, do springe frō none
r, than from thee Prynces, Spiritu-
alates, and gouernours. Agayne,
h what sharpenesse, doo they spea-
gaynst false Prophetes? How cru-
dreadfull, and horrible a punishmēt
h Ezechiell xxxiiii. Chapter, threa-
to those Pastours, whych are wont
ede theym selues onely? Of whom,
hout doubte, there is, and shalbe al-
es a great number, and yet neuer-
elesse the prophetes do not therfore
e theyr craftye deceyptfulnes and
ceyptye. What shal we saye of the
phete Amos, whych most sharpelye
king the synnes of the head rulers
h call theym fat bullockes, & also
h prophecie & tell before, what mis-
unes, plagues, & calamities are pre-
ed for them? What, Jonas was cō-
ed by the deuyne commaundement
God, to goo into a straunge Cytye,
ych was al drowned in wyckednesse

Ezechiel.

Amos.

Jonas.

and

and synne, and to denounce and tell
to them the punishementes and pla
that shuld folowe, wythin the spac
xl. dayes. To be shorte, what seueri
sharpenesse dyd they all vse, wbych
fore the captiuitie of Babilon dyd
phecye of the vtter destruction of
people, and yet for all that, they co
auayle or profyte nothinge.

The exam ple of Jo= hn against Herode. marke. vi.

That valyant and noble fore rn
of Jesus christ, Johu baptist, dyd r
well know the strength, might, and
ceuelle of kyng Herode, wbych wa
great, that none of al bys contrey
contradicte, or gaynesaye it: and y
the meane season, he doeth also vn
stande, that he ought not therfore
spared, nor yet to be suffred at his o
pleasure, wythout the blame of any
to exercyse and vse bys inordinate l
ry: & because that ther was none o
that durst reprehend or rebuke tbys
bominable dede of thee kynge, he
owne selfe cometh vnto hym, & lay
thee heynousnelle of thee facte be
Mark. v. bym. sayth: * It is not lawfull fo
to haue thy brothers wyfe. The ky
therfore, beynge offended at bys bol
nelle, dyd bothe cast hym into prysou
at length put hym to death. Where

we do gather, that a Pastoure is dry-
uen to thys necessytye, that he must re
buke, blame and reprehende, all those
lawtes, vyces, and synnes, that none
other mortall man dare rebuke: here
we see no manne too bee excepted. but
that he muste resyst the verye Princes
them selues, and also ỹ myghtye prela
tes of the churche, and that, too theyr
owne faces: lette hym not suffre hym
selfe, to be dismayde wythe the vayne
feares, neyther of mans strengthe, nor
of dignytye and power, nor of thee fo-
lysshe and madde multytude: but as
one as thee lorde doethe warne hym
of hys duetye, lette hym goo aboute
it, wythe a stoute and bolde stomacke,
and neuer leaue of, tyll he feele and
perceaue in theym a manyfeste amend
ment of lyfe. For, so doethe the lorde
commaund Hieremye, sayinge: And
therefore gyrde vppe thy loynes, aryse,
and tell theim all, that I geue thee in
commaundement, feare them not, leste
I destroye the before them. For behol-
de, thys day do I make the, a strong de
uyced towne, an yron pyller, & a brasē
walle against the whole lande, against
the kinges and myghty men of Juda,
against the prieste & people of the land.

marke ye thys, o ye fayntt hart-ted pastou-rs, ỹ dare not speake against a gnatte.

Hier. 1. b.

G. i. They

They shal fyght agaynst the, but they
shal not be able to ouercome the: for I
am with the to delyuer the. They shal
conuerte vnto the, and thou shalte not
conuerte vnto theym.

It is the
ductye of
ꝓ̄ astours,
too rebuke
those vices
ꝑ none o-
ther mā dare rebuke.

For, as among the Lacedemonians
there were certayne officers called
Ephori, and among the Romaynes, o
ther, whome they called Tribuni, and
at thys presente, in certayne cytyes o
Germanye, there be hygh wardens o
companyes or trybes, whyche do resy
and wythstande the heade ruler, yf a
any tyme, through ouer greate powe
he waxeth out of kacō, so god did in
stitute & ordaine ꝓ̄ astours amōge hy
people, as certayne officers, whych
shulde alwayes watche. For god wy
haue no man to be so hygh nor of so
auctorytie, ꝑ al mē shoulde be afrayd
to rebuke his synnes, or tel hym of h
fawtes. And yf the magistrate, who
office and dutye it is to do it, beyn
eyther letted wyth feare or infected
syck wt the same disease, dare not bol
ly resist & wythstād the supreme rul
& gouernour: yet shall he, that is a ꝓ
stour neuer slepe: In dede yf thautor
tie of the magistrate be ioyned wt hy
gudye, labour, and godly endeuour

Ephori &
Tribuni
were offy-
cers amōg
the Lacede
monians &
Romayns
too whō ꝑ
people, yf
they were
not well v-
sed myght
haue appel
led frō the
hygher ma
gistrates.

& enterpryse wyces and wyckednes,
shal the more easelye, and withe greater quietnes, or more commodiously be
taken awaye. But yf he be slouthfull,
or negligent, the pastour shal take vpō
hym thys harde cure yea, vō the peryl
and ieopardye of hys owne heade, and
shall loke for helpe and delyueraunce,
from none other, than from god only.
Thee Pastoures muste watche, and
stoppe the waye vnto wyckednesse and
synne. For god aryseth erly sendyn
ge forthe hys prophetes in tyme, to mo
nyshe, correcte, and amende the world,
which altogether is polluted, vō ý styn
king filthines of synne, as we may se.
Hierem. xxv. and xxix. But after that,
thee admonycyon sente of God, is
ones come, there is none other remē=
dye, but that wee muste chaunge our
former lyfe, and amende oure sel=
nes. For, excepte thys be done, a grea
ter euyll or plague is at oure owne
doores, whythe dayly drawethe nerer
and nerer, and is aggrauated, tyll ex=
treme and vtter destructyon do ensue
and folowe. Wee haue examples
in readynesse, wherewythe thys can
bee prouen. For, who doethe not

ii. Chron. xxxvi. Hiere. xxv

Exo. xxxii

lethee lamentable destruction of Sodoma, and of the Niniuites:* Also ꝑ people of Israel, when they had worshipped the golden calue in the desert, were receaued into fauour agayn, but whē afterwardes dwellyng in the lande of promission, they had vngodly despised the voices of the prophetes, they were extremely plaged, & caryed away captyues into Babylon.

What armure a pastour must bee armed wyth all.

Syth then, that it is the office and duetie of a pastour, to set hym selfe against, to resyst & withstād, al the powces, & myghty rulers of thys worlde, and to fyght agaīst them, & theyr vycious lyuinges, wt al his might, strēgth & power: it is very necessary and needfull, that he bee well armed, afore that he take vppon hym thys harde burden or charge. Wherfore, he muste be brought into the armory of Christ, that out of it, he maye be decked and armed wythe thee same armure, that Christ dyd afore hand arme his disciples wt.

math. x marke. vi. Luk. ix. x ꝛ

For, he sending forthe his disciples dyd say: Go, and preach sayinge: The kyngdom of heauen is at hand, heale syck, clēse ꝑ leapers, raise ꝑ dead, cast out deuyls, & preach that ꝑ kyngdō of god, is already at hand, or at the very

doore

dooore. Freely ye haue receaued, geue freely. Possesse not gold, nor syluer, nor brasse in your purses, nor yet scrippe towardes your iourney: neither .ii. cotes, neither shoes, nor yet a rode. For the worke mā is worthy of his meate. In the which place, Christ doeth diligently beware & take hede, þ the pastour be not intāgled wt any cares of earthly thinges, or wt any study & thought, howe he shal get his liuynge. yea, he wyl haue him in no wise to prouide him self of a liuing: but doth cōmit vnto him, that chiefe & principal fode of thes soules, whō he biddeth him to set forth, wt all faythful labour & diligēce, beleuing & þ wout al doubte, þ they shal waute no maner of externe & outward thinge, þ is necessary for þ lyfe of the body. For, there shalbe alwaies euery where some godly & liberal mē, which wyl not fayle the thē that labour faithfully in the lordes vineyard. to lacke or want anye such thinges. Besides that, he can not denye a liuing, and other necessary thinges, vnto his ministers & worke men, that prouydeth so liberally for the byrdes of the ayre, & floures of the fyelde. Moreouer, he cōmaundeth thē to geue freely vnto other, þ giftes of þ spirite,

That is both graū ted & forbidde to ye Apostles.

which they had receaued, by ye free libe
ralytye of god. Jn marke he doth gyue
or suffre thē to weare a staffe, which is
nothing repugnaūt to those thinges, ye
we haue now here aledged. For, ther a
staffe is permitted or graūted vnto thē,
to helpe thē in theyr way or iourney, ye
so they should vnderstād that all pompe
& pride of charets & horses was forbid
den thē. Jn Mathew, he doth forbyd ye
same lest they should think, ye they might
bryng their matter to passe w̄ stryppes,
& force of armes: desyres that, because
they should wholy cōmit thē selues, w̄
to his diuine wil prouidēce & promise,
nor go about to prouyde for thē selues
w̄ theyr owne wysdome and studye.

The keies of binding & loosinge, or geuē to ye apostles

A lytle after, Christ doth also adde.
And whosoeuer shal not receaue you,
nor heare your preachyng, when ye de-
parte oute of that house, or that cyte, y
shake of the dust of your fete. Verely
lye, I saye vnto you, it shall be easyer
for the lande of Sodoma and Gomor-
ra in the day of iudgement, then for ye
cyte. Euen as in the fore aledged pla-
ces he dyd byd theym to vse the keys
of loosynge and forgeuyng that is to
saye, when he commaunded theym to
preach the gospel, and to tel forth, that
the kingdō of god is at hād: so now, he

doth byd the to bynd such, as wyl not receaue the gospel or glad tydinges of saluacyō offered by the. For, when he doth cōmaund them, to shake of, þ dust of their fete, he doth teach thereby, as by a certaine signe & token, that the infydels ar snarred & bound wt so straight bondes of infidelitie, misbeleue, & incredulitie, that they that are faythful, may not haue, as moch as þ dust, (thā þ which, nothīg is more vile & abiect) cōmune wt the. After the same faction & maner, þ saul afterwardes (as we may se in the Actes) byd vse the keyes of binding. For whē certain vngodly & stubborne Iewes withstāding þ Euāgelycal doctrine, did most vngodlye blaspheme þ name of christ, he did shake his garmētes, & dust of his fete against the, sayinge: Your bleude be vpon youre owne heades. Frō hence forth wyll I go bame vnto the gentyls. Also, in thys place, we may se, þ christ doth violently nōpel no mā to þ faith, nor wil haue any mā to be cōstrayned (as we do see many now a dayes to be fowle deceaued, whyle thynkinge that it is lawfull, make þ faithfull afrayed, þ they do rather seke þ riches & kingdō of this world, than þ kyngdō of christ) that al vertue, power,

Actu. xviii

christ wyll haue no mā to be compelled violētly to the faythe.

and glorye, may be adscrybed too hys word alone.

The Apostels & Pastours, are destytuted of al externe and outward help

By & by agayne Christe sayth: Behold, I sēd you forthe as shepe amōge wolues. Be ye therfore wyse as serpētes, and innocent as doues. But beware of those men. for, they shall delyuer you vp to the counsailes, & shal scourge you, in theyr synagoges. And ye shalbe brought to thee heade rulers and kynges, for my sake, in wytnesse to them and to the Gentiles &c. Behode he taketh from thē all earthlye defence of this world, al hope of comfort and helpe. For, what could be spoken more greuous, dreadeful, and horrybl vnto the flesshe, then that ye shall be delyuered vp to counsayles, ye shalbe brought vnto heade rulers, kynges and also before iudges, they, whom ye do thinke most frendely, shal treterously betraye you, ye shall be scourged in Synagoges, one brother shall delyuer an other to deathe, the father shall bringe hys sonnes into extreme ieopardye and peryll of their own lyues, nor the sonnes wyl in any wyse spare theyr poore parētes. And yet in ỳ meane season he sayeth, ỳ ange or in ỳ middest of so many & great

The flesshe cā not well away with these thynges.

peryll

yls, they shalbe naked, and as tou-
ng the bodye destituted of all helpe,
shype that be in the myddeste of wol-
. For, as wolues do in no wise pytie
shepe, nor acknowledge that they be
he innocente and meke, but rather
uynge vpon them, do scatter, teare,
te, deuoure, and destroye all aboute,
they, that are the true worshyppers
God, shall fynde no maner of mercy
ore tyrauntes, whyche wyll esteme
m as shepe, appoynted to the slaugh
, yea, they cumminge furiously and
ragiously vpon theym, wyll thin-
that they doo hyghe seruyce vnto
od, yf they do roote out frō the earth
murther cruelly as manye, as be
he.

Thys armure, I say, and other lyke,
s whē he saith: The disciple or scoler
not aboue the mayster, nor the seruāt
oue his Lord. Agayne: yf they haue
led the good man of the house, Beel-
bub, howe moche more shall they hys
ushholde seruauntes? And when he
yeth: In the worlde ye shall haue per
cution. Item: They shall speake all
l woordes agaynste you) maye seme
nto some, lettes rather, and stoppes,
an auye defence, or strengtheynge.

I similitu
di.

wher

wher as in very dede, they are noth
els but a very armure. For, yf any
be already before fullye perswade
hys myude, that theſe thinges wyl
pen and chaunce vnto him, lokin
the wyth a bolde & coragious ſtom
all feare being banished from his m
he is already wel armed, ſo that th
neyther hurt nor harme him any m
Yf then, theſe thynges can nether
nor harme the ꝑſatour, we muſt nee
b leue, that he is ſurely fenced and
med, and that wythe a ſtrouge comp
armure, agaynſt all theſe thynges.
yet I doo not ſette forthe here the
ſcrypcyon, of that armure, wher
Sayncte ꝑaule maketh mention
ſians. vi. Chaptcr. but I bringe fo
the ſame, whyche Chriſte dyd brieſe
and wyth playne wordes deſcribe
ſette forth. For, when he hath, wyth
rehearked an infinite number of m
fortunes and perylles, whych do da
and hourely hange ouer the ꝑſatou
he layeth by and by: doo not ye fe
theym. And a lyttle after: doo not ye f
re theym that kyll thee bodye, but t
ſoule they can not kyll, but rather m
de hym. that can deſtroye both ꝑ bod
and ſoule in the fyre of hell. Not
fea

To be Wy-
oute feare
is ꝑ moſte
ſtronge ar
mure of a
ꝑſatour.

e then not to be dismayde, for anye
de, feare or horrour of perylles, is
coste stronge and sure armure.
paraduenture, thou wylte make
Obiection, and saye: What newe
ge hathe Christe taughte here? for,
adye afore I dyd vnderstande, that
houlde lustelye and wythe a bolde
macke goo aboute thee office and
ge, whyche is geuen and enioyned
me, yf I feared nothynge at all.
erfore I hadde more nede of hym,
shoulde geue me that mynde, whi=
wyll be afrayed of nothinge. For
yte soche a mynde be geuen me, I
not persuere, but Christe hym selfe
h make aunswere to all these Ob=
ions. For, when he hadde commaun
theym, that they shoulde not be a=
yed in those waues of perylles: by
by he dyd shewe, wher they myght
e soche a mynde, as should be with
feare, for he sayth: Iohn xvi. These
nges haue I spoken vnto you, that
me, ye maye haue peace, for, ye shall
e affliction in the world. But be ye
a good chere, for I haue ouercommed
worlde. Doest thou see nowe, howe
his is our defendour? He bydderh vs
e of a good chere, & that we putting

away

Obiection

Solution.

awaye all feare, do perfyne cõtin
in hys worcke, though moste gre
afflictions do ouerwhelme vs. Fo
is the nature of the worlde thus a
es to exercyse and trouble the tru
shyppers of God. Here doeth lye
sure hope of oure comforte, and a
doubted defence, that Christ hath
commed the worlde. For, ye wh
faythfull mynysters, he shall also
come the worlde for vs. Wherefo
byddeth vs to be of a good cheare,
to putte awaye al feare. After the
maner Moyses doeth comforte th
dren of Israel sayinge: * The Lo
fyghte for you, and ye shal holde y
peace and be styll. The pastour
beynge endued, or rather armed w
soche a mynde, shall wyth all care
gence, and fidelitie admynistre the
ke of hys Lord, cõmitting al the rest
vnto hym, who, according to hys
and deuyne wyll, shall geue a hop
and prosperous ende or successe.

Exod. xiiii

But because the pastour myght
make another obiection & say: Tru
I do heare the voyce & worde of Ch
which promiseth that he wilbe bot
helper & a defendour vnto me, but I
in the meane season, how he is wont

Obiection

defen

nde hys myniſters, euen ſo, that at
th they be fayne to ſuffre death. ¶ Solution.
were that then thou art very well
nded, when thou doeſte ſuffre death
chriſtes ſake. For, no man ſuffreth
h for the name of god, excepte he be
yld of God. But here in this place,
u ſhalt knowe the chiefe and moſte The principall foundations of fayth & charitie.
cipall foundations of fayth & cha-
e, wher wyth the whole buyldinge
Chriſtian man is ſet vp, as it hath
promyſed afore. Doeſt thou beleue
t there is one onely almighty God?
elcue, wylt thou ſaye. Doeſt thou be
e, that the ſame is thy god, thy Lord
thy father? ¶ beleue wylt thou ſay.
ll me then, doeſt thou putte all thyne
e and confydence in hym onelye?
s, wylte thou ſaye. Wythout doubt
n, thou doeſte beleue thys alſo, that
ſame God hath promyſed nothyng
o the, but that he wyl perfourme it.
at do ¶ alſo beleue, wilt thou ſaye.
thou doeſte then acknowledge God
be thy father, ¶ doubte not, but that
ou wylt loue hym, & in all his cōmaū
mētes, be obedīēt vnto him. And yf þ
thus mynded, thou wylte be glad, ¶
ow, yf thou canſt at any tyme do ſer-
ce, vnto ſo bounteous, mercyfull and
gentyll

gentyl a father, or yf thou canste d
maner of thinge, that may pleas
Of that sayth then, wherby thou
acknowledge him, to be that mo
and almyghty God, wherby thou
acknowledge hym to be thy God
thy father, that also is wont to en
folowe, that thou conceaueste a
great hope to come into the presen
thys God, yea, thou wylte make
to come vnto hym, as soone as ma
For, yf thou doest acknowledge hy
be thy father, thou shalte loue hym
thou doest loue hym, as thou ough
to do, thou canste neuer abyde that
name be blasphemed, that hys hon
and glory be any thing mynysshed,
his worde be not beleued, that his
maundementes be thus so vngodly
wickedly contempned and troaden
der fete. As then, thou wylt rather
than to suffre thy father to be brou
into all yll name, or too be disfame
shalt þ moch more wysshe and desyr
suffre this bodely death, rather tha
see gods glory to be diminisshed. Ag
yf thou doeste beleue that Gods w
is constant, sure, and infallible, þ sh
also knowe and vnderstande, that
greater glorye can vppon the earth

A similitude.

vnto man, and that we can doo no
ater seruyce vnto God, than yf we
fer death for the glorye of hys name.
erfore, the lesse feare and horrour of
th is in thee, so moche the greater
stronger fayth is in thyne harte,
the contrarye, thee more thou doest
re and dreade thys bodelye death, so
che the lesse dost thou loue Christe,
trust in God. For, whosoeuer is en
ed wyth a true faythe and is fyered
th an vnfayned and syncere loue of
od, he doeth already vnderstand, that
s death, whyche we muste suffer for
name and glorye of Christ is a very
re and a most true waye, to come to ꝑ
elastinge lyfe. Beside that, he doth
ow, that he is in no wise ouercomed
ich, for the confession of Christes na-
, suffreth death, but rather that he is
th ouercomed & all together vndone,
t for thee loue of thys mortall lyfe,
th suffre him self to be plucked away
m God. He then, that vnderstandeth
these thinges perfectely, shall in no
yse excuse thee peryll of death, for, it
the nature of the flesshe, to feare death
d to complayn of it, but he that hath
hym a syncere and sounde loue of
D D, voo fyre, voo concupyscence,

The death ꝑ we suffer for christes sake is a true way to come to euerlastig lyfe

or

or couetousnesse of earthlye thyn
shalbe able to quenche that deuyne
whych is in hym. We must nedes,
the myghte and power of thys lou
wyth a moste sure armure, to ouer
the enemyes of god, as Paule doth
che, when he sayeth: Roma. viii. I
sure, that neyther death, neyther l
neyther aungels nor rule, nether po
neyther thinges present nor thing
come, nether heyght nor lowenesse,
any creature shalbe able to depart
frō the loue of god, whych is in Ch
Jesu our Lorde.

Why and wherefore loue is required in a Pastour.

Nowe because that charitie is
all thinges, and most chiefely requ
in a pastour, as very necessary, the
must be shewed. why he hath nede
and also we must tell, wher he may
it, Loue is therfore necessarye in a
stour, because that all hys actions
doynges, all hys endeuours, and
sayls must be proued, tryed and rig
by the rule and lyne of charitie or
For, as no carpenter, be he neuer so
uinge and industrious, is so well e
or hath so perfect a syghte, that he
deth no rule & lyne. So, nether ꝑ gr
of the mind, nor ꝑ science & knowle
nor yet sayth, is any thinge worthe

A similitude.

ept it be righted by ꝑ rule of charitye. 1. Cor. xiii.
For. Paul doth speake of it after thys
manner: Loue suffreth long, & is courte
us: Loue enuyeth not, loue doeth not
owardlye. Swelleth not, dealeth not
honestly, seketh not her owne, is not
ouoked to anger, thinketh not euil, re
oyseth not in iniquitie, but reioyseth
n the truth, suffereth al thinges, bele=
eth al thinges, hopeth in al thiges, en
ureth al thinges. Loue falleth neuer
way. It may then easely be gathered
y these condicions of loue, that afore
l other vertues it is necessary & nede= A familiis
ul to a pastoure. For, as a shepeherde, de.
oth scourge & beate some of his shepe,
me he driueth forwardes wt his han
s, some with his fete, some againe he
oth wyndell forwardes, some he doeth
llure wt bread & salt, some, ꝑ ar weake,
t doth beare upō hys shoulders, some
gayn he leaueth in ꝑ stables & foldes,
l they be growē & of strength, & in al
ese thinges he seketh ꝑ profit of hys
aister, hauing a respect only, ꝑ the nū
r of ꝑ shepe may encrease, & that thei
ay be safe & sound: So, ꝑ Pastour of
soules, being kyndeled wt the fyre of
ods loue, shal do al that he can, that ꝑ
epe of god, may bothe encrease, and

abydyng stedfastly in ꝑ true fayth, may
alwayes, through hys dyligence, be ta
fast garde. Wherfore he shal, now in
tyme, now out of tyme cal vpon them,
as the nature of shepe is wonte to re-
quyre, and as God, accordynge too the
true meanynge of hys worde doth ad-
myt. But, what neade we manye wor-
des? He that hath loue, doth neuer, de-
ceaue or fayle, nor is deceaued, for, loue
is not ydle, but moueth man, to promo
te & set forth alwayes the honour and
glory of god, bearyng, & sufferynge in
the meane season wyth a constant and
stedfast mynde, all those thynges, that
muste be suffered for it. But yf a man
doeth want thys charytye and loue, he
shall calelye fall, and that headlong
into thee bottomlesse pyt of pryde: for
without the loue of god, what is man
but an arrogante pryde, & mere hypo-
crysye.

Without the loue of God it is an easy thynge to fall into pryde.

Wher the loue of god ought to be sought.

Now, and where a man shall doth
seke and fynde thee loue of god, it is
easye to bee knowen by the wordes of
Christe, where Joh. vi. he speaketh af-
ter thys maner: No manne cometh
vnto me, except my father doth draw
him. Ergo, it cometh of gods ꝑ drawyth
vs, ꝑ we do ryck vnto him, leane vpon
him

im, & truste in hym. For, god hym selfe,
s loue, as Johñ. i. Joh. iiii doth testi-
ye. He then, þ dwelleth in loue, dwel-
th in god, and god dwelleth in hym.
Wherfore, it is most necessary & nede-
ll for a pastour, to cal earnestly vpon
od, þ he vouchesafe to kindel in hym þ
re of his loue. But how shal he call
pō him, in whome he beleueth not: in
pō he trusteth not? Ro x. The inuoca
pō thē, or prayer, cometh or springeth
faythe: For, no mā is wonte too cal
pō him, of whō, he can not hope, to re
ue saluatiō & helpe: beside þ, men
not cal vpō him, of whose good wyl
oue thei do hope to haue al goodnes
in the meane sealō, they know him,
be so weake, þ he cā not helpe & aide
em. Yt then, we do in our myndes ac
owledge god, both to be mercyful &
ying towardes vs, & also almighty,
t is to say, þ he is not only wyllyn-
but also able to helpe oure necessy-
: it is alredye most sure, þ god is in
For our flesh, cā not haue, of it selfe,
h a knowledge of god. Yt therfore,
t is in vs, & in our myndes, suche &
owledge of god, & such confydēce, &
t in him, that same is not of oure
es, but it cometh of god. For, it is

he that learneth vs. both hys power,
hys wyl & certyfyeth vs of thē by hy
onelye begotten sonne Jesus Chryst
And who soeuer, doth receyue hym t
the sōne of god. he is alredy sure in h
mind, that god both wil & cā helpe vs
for he hath delyuered to death his o
ly begottē sonne for vs: than the wh
che, nothing cā be found in this wo
greater, or more excellent. De therfo
which is certified by Jesus Christe,
borne of god, and god dwelleth in h
i. Joh. iiii. For, we cā not by our ow
reason and strengthe receaue Chry
wyth a sure, and stedfast faith, for th
is wrought in vs, by god only. And
that hath god dwellyng in hym, is a
redy certyfyed in hys myud, that G
wyll both heare hys prayers, and al
performe hys desyres. By these thig
thē, þ haue ben rehersed hither to, i
most surely to be gathered þ they. wh
che ar wōt to complayne of þ feblen
of gods loue, and of theyr cold affec
on towardes hym, nor cā abyde to su
fre death, for his names sake, haue n
yet receaued christ, w a true and soun
fayth. For, he þ harthe embraced chr
from hys verye harte, can not, but b
ashamed, yf he feelethe hys flesshe t

go aboute some let or suppe, syth þ he
ceth god the father, to haue delyuered
s liberally his onely begottē sōne for
s. Who soeuer then, desyreth the loue
f god, he must aske of god þ father, the
rue knowledge of Iesus christ, and of
s whole mistery, & that he may leane
pon him wyth a sure, true & vndoub-
ed fayth: and by & by he shall feele in
im self þ fyre of loue. He shal also af-
erwardes geue high thākes vnto god,
he doeth vouchesafe to spēd, bestow &
sume, thys soule & vyle body, to the
nour and glory of hys name. For, al
ough our flesche doth dreade & feare
eath (for christe hym selfe, was not a
tle moued wythe the feare and hor-
our of deathe) yet notwythstanding,
yuge by and by fyred, wt that moste
ōg fire of loue, & incēsinges of faith,
l be cōstrained to folow the faithful
ule, into þ very death. Such I saye,
the necessitye of gods loue whythe
ay be drawen out of those fountay-
s, that we haue shewed euen nowe.

Of whom we ought to desire þ loue of god.

We thinke thē, þ it is sufficiētly she
ed & declared, þ the loue of god one-
e, can perfourme or bryuge too passe
those thinges, that are necessary for
pastoure, whych ar these: that he vt-

What the loue of god is able to doo

terly forsake his parentes & hys own
selfe, that he take vpon hym thys mos
perylous office. Wout scrippe, purse,
without any rode or sych, that also, he
suffre hym selfe to be broughte before
heade rulers, before kynges and Jud-
ges, that he suffre him selfe, to be scour-
ged, to be reuiled & yl spoken of, and at
legth to be most cruelly put to deathe.

the rewarde of a good Pastour.

Whyche loue agayne, it is impossyble
to stande, wythoute a true and assured
fayth in god. Now also, the greatenes
of the reward must be cõsidered, yf per-
chaunce, according to the nature of mi
nes wytte, thee hope of thee reward
may encorage the Pastour, both to la-
boure, and also to bee paryente, in hys
troubles and afflyctyons. Oure lorde
Jesus Chryst doth appointe the rewar
de. Marke. x. For, when Peter had in
the name of all ỹ disciples asked hym,
sayinge: Beholde, wee haue forsaken
all thynges, and folowed thee. What
shall we then haue? Christe dyd aun-
swere: Verely, I say vnto you, There is
no man, that hath forsaken hys house,
or hys brethren, or his systers, or his fa-
ther, or hys mother, or hys wyfe, or his
chyldren, or his fyeldes, for my sake &
the gospel, but that he shal receaue an

hun

hundreth fold in thys world, houses, & brethren, and systers, & mothers, & chyldren and fyeldes wyth persecutions, & in the world to come, lyfe euerlasting. Here, christe doeth promyse an ample and an exceadynge greate rewarde, but he doethe adde a verye sowre sawce, he maketh it very bytter, and hatefull or greuous vnto our flesshe. when he telleth before, that we shal haue, þ rewarde is persecutions. Wherfore, we must better loke and consyder, wher, the same hundreth fold reward that he doth speake of here, was euer geuen. For, it is a very easye thyng to fynd persecution in this worlde, but we se, that it is not so easye to fynd an hundreth houses, & so manye brethren & fyeldes &c. Wherfore pōder more diligētly, what hath ben done. Whē Peter as þ Acres do testyfie, dyd vpon wytsonday, preaching christe, conuert thre. iij. men vnto the christian fayth, dyd he not get vnto hym, a muche greater numbre of systers and brethren, and also manye mo houses, fyeldes, and much greater plenty of all thynges than euer he had before? For, he dyd loue all theym whō the dyd take thee name of christe vpon them, and dyd beleue in him, no les

Actum. ii.

Howe it ought to be vnderstanded, þ we shal receaue an hundreth folde in this worlde

than hys owne brethren, he dyd no les
care for theyr ryches and possessyons
than yf the substaunce of all theym, ha
bene hys owne, takinge hede most dili
gently to this thing, that they shuld no
set theyr myndes to much vpon earthly
ryches, nor abuse them rashely. Truely
all faythfull pastours were of this my
de. In dede this reward doth in no wise
serue for the body, nor for bodely cõmo
dities, but rather it doeth increase the
care & solicitude of a pastour, which he
hath ouer the shepe cõmitted vnto him.
What nedeth to speake of the promise
of persecutiõ, which we do se to be so ful
fylled, þ by the space of many yeres, the
pastours & ministers of þ churches haue
ben most cruelly put to death: whereby, it
may easely be gathered, þ the pastours
do in no wyse minister and execute this
function & office, for any externe & out
warde reward. But because, the reward
de of euerlastinge lyfe is promysed al
so wythe these outwarde thynges, we
must consyder & loke, whether þ the pa
stour doth take vpon hym this office, in
respecte of it, or not. Where agayne we
shal deprehend & fynd, þ the pastour, yf
so be that he be true & faythfull, is not
principally moued wyth thee promyse

whether a pastour þ is faithful doeth take this office vpon him, in respecte of the euerlasting reward, or not.

of

ꝑ euerlastig reward, to take thys of-
ce vpon him. For, he ꝑ seruyth for an
erlasting hier & rewarde, must nedes
fore all thynges to know, where this
yer or reward is promised vnto him,
sayne, who is the author of this pro-
yse, & that he, whych hath promysed,
true, whych can neyther lye, nor de-
aue. Yf then, a man knoweth, that a
warde is promysed vnto him, by and
ꝑ doth he enquyre, wyth al dylygẽce
studye, whether that he which hathe
omysed it, is true. Yf he be ones assu
d and certyfyed in hys mynde there-
f, he hath also gottẽ ꝑ true & most assu
d or stroug faythe in god the father.
nd where faythe is, there also must
e loue of god ensue and folow. For,
ho coulde acknowledge god, for that
yghe and infallyble good, for a moste
enigne, bountyous, & mercyful father,
not loue hym, from hys very hart?
cyally syth that hathe certyfyed vs
f hys grace and loue, wyth that most
yest Jewel, pryce, and pledge, of hys
nly begottẽ sõne Jesus christ. No mã
hen that is a faythful pastour, hath a
espect to ꝑ reward or hyer. For, yf he
e alredy before assured & certyfyed of
e reward, knowynge that it can not

be

be taken from hym, he muste also ha
fayth before in hym: Yf he hath fayt
he hathe also an inseparable compan
on wyth it, whyche is called thee lo
of God. Yf then the pastour hath bo
fayethe and loue, these two shall mo
hym: to doo hys ductye. and to exec
truely hys office, wythout any respe
of rewarde or hyer. Seruauntes a
hyerlynges do laboure and worcke f
the hyer, and haue an eye onelye to
the chyldren not so: but because th
are chyldren. they do so faythfully w
ke in the house of their father, wyth
out any solycitude or care of the hy
or rewarde, for, they do committe wh
ly the retribution or paying of it, wh
soeuer it shall be at length, vnto th
Galat. iiii father. And we are chyldren and ey
wyth Christe, why shoulde we then
seruauntes and hyerlynges haue a r
spectc onely to the hyer and reward
and not rather to the glory and hono
of our father, whych accordynge to h
ryghteous wyl, and euerlasting wysd
doeth appoynte and assygne a porti
of hys enheritaunce for vs? What
stour soeuer is not come to this measu
of gods loue, he shal in ỹ ſames of t
tacion & persecutiõ, oftẽ tymes wan

for this cause Christe dyd strengthen
his disciples wyth his holy spyryte, as
wel they went to preache, & that with
the outwarde sygne and token of fyrye
tonges, of a vehement noyse & impetu-
ous wynd. * For, the wynd dyd go be- Actuum. ii
fore in token of the most troublous tempest
wher with afterwardes the world was
shaken & moued: which sigue and token,
fyrye tongues dyd folowe, wherby the
strengthening & confirming of god the
father, through hys loue, beynge kynd-
led in our hartes, is syguyfyed and be-
tokened.

Of false Pastours / & vnpreachynge prelates.

FAlse pastours, are they, whyche are called false prophetes, whom that most wyse & euerlastinge God, doeth in many places lyuelye depicte, & set forth, in theyr owne colours, and yet for all that, such is the ignorance & blynd nesse of our hartes, that we wyl not know them. But Christ doth so lyuely, Math. vii. set the forth before oure owne eyen, that he may seme to haue shewed them with Who be false Pastours.

wyth hys fynger, saying after thys m
ner: Beware of false Prophetes þ co
to you in shepes clothing, but inwar
ly they are raueninge wolues, ye sha
knowe them by theyr fruytes. Do me
gather grapes of thornes, or fygges
thystels? In these wordes, we do se a
nerall rule set forth by Christ, whych
trueth it selfe dyd describe, that ther
we should know all false Pastours a
prophetes. For, at the fyrst they come
yf a man myght saye, vnarmed or na
ked, beynge decked in symple & homel
apparell, contrefeytinge thee shepe, a
though butter could not melte in the
mouthes, þ is to saye, as though the
coulde hurte no man wyth theyr own
strength and armure. Soch as we do s
now a dayes the Papistes to be, yf a m
should consyder and loke vpon the wo
des, that they doo vse, for, as touching
theyr outward apparell, that both th
and theyr trayne are wonte to vse, it is
so replenished, with the pryde & pomp
of this worlde, it is so garnished wyt
all kyndes of warrely weapons & ar
mure, that a wolfe can not be easelyer
knowen, by hys wyde gaping mouth,
and longe raueninge teeth thā these ty
raunites are knowē by it. But lettinge

The hipocrisy of false prophetes is applyed to þ Papystes.

these

ese thinges passe, we wyll consyder & ꝛc vpon theyr wordes. Yf they do see hy where the pure and syncere doctry= e of the Gospell too be sowen, by and y, they come to the Magistrates wyth che woordes: We do see, o men, not ithout a bytter grieke of mynde, that slewed coate of Christe, to be misera= y rente and torne, and that the holye tholyke Church, whych Christe hath urchased vnto hym selfe, wythe hys oste precious bloude, is troubled, yea, nd almost ouerwhelmed wyth sondry, nd diuerse calamities, ꝛc. And who, eyng a true faythful man, could kepe m selfe frō weping, whē he heareth the tter death of christ, & the shedyng of his ost precious bloud, thus, with soch la= entable woordes to be rehearsed? But ben they are come to the ende of their oratiō: thou shalt easely perceaue and derstande, whether that they do seke uist, or rather the killinge of theyr che= s. For, they are wonte all most to vse ch a cōclusion. The laudable traditi= ns of the holy fathers are scornefullye ntemned & al together despysed, (here ey do vnderstand soche constitutions, s do mayntayne theyr prevendes, their ents & reuenues, their firste fruytes, thythes,

The hypo critical o= ratiō of ꝑ Papistes.

Ironia, ꝑ is to say a playn mot kinge of ꝑ hypocrity= cal Papy= stes.

Why ỳ paſtores doo cõplayn of thẏr Goſpellers

thythes, & excommunication or ſuſpẽ
dinge for money, theyr iuridicial powẽ
and iuridictions). Many ſaye that th
Maſſe is no ſacrifyce, (for, thys was
moſt gaynful hawking, wherwith the
dyd ſcrape vnto them ſelfes al the trea
ſures & ryches of the world.) Confeſſi
is euery where reiected & ſet at naugh
(for by it, they dyd leade the conſcience
of all men captyues and pryſonners
whych in dede they dyd neuer delyuer
or ſette at large, tyll they had alwaye
wrafted from the poore wretches an in
eſtimable raunſome. As for that true
neceſſarye confeſſion, wherby a man
maye come into the true knowledge o
hys ſynnes, and into a repentaunce, ac
ceptable vnto God, they cared neuer for
it.) The holy and bleſſed mother of god
the Vyrgyn Mary, is of al men vngod
lye deſpyſed (and why? becauſe that
they do not ſee her, as ſhe was afore ty
mes hytherto, too be decked and trym
med wythe golden and ſyluer gyftes,
wherby they had euery yere a newe har
ueſt of money: but ỳ al thinges are diſtri
buted & geuen to the poore, as we reade
ỳ the poore ſonne of Mary dyd). Mon
kes & Nonnes, breakinge forth of their
cloyſters, treadinge moofte vngodly all

theyr

yr lawes and rules vnder kept, do kepe
te theyr Monasteries. (For in them
s the strongest garrison of the Bysh-
op of Rome & of his adherentes, for,
ey dyd allure into Monasteries, thee
nes and daughters of the noble mē,
thee ryche and myghtye rulers, that
y hauing theyr chyldren as pledges
ld feare and dreade theyr power the
le: Whych thing, we may see nowe a
yes by manyfest and playne tokens.
n, in those places where ther be fewe
no Monasteries, men are wont to re-
e lesse the Euangelicall doctryne.)
ests do take wyues (doeth not God
n selfe commaunde the same? but yf
y should vse concubynes and harlots,
that the Bysshop myght yearely get
euery one of them .iiii. crownes, whē
ther the chyldrē that are thus vnlaw
ly gottē, are redemed, or the charges
d costes of the visitation, as they cal
payde, so that the Bishop might that
y scrape .iiii. M. crounes euery yere
y wolde cōplayne nothyng.) These
we preachers, do set forthe thynges
aduisedly in theyr sermons that wil
nlye brede tumultes and seditions
n thee meane season that all mens
odes ar morgaged vnto you, that ye,

Monasteryes & Abbeys were thre garrisons of the Bishop of Rome & of hys shauelinges.

Of deceyptfulnesse.

chalenge

chalenge vnto your selfes all mens r
chelle and possessions, that ye oppr
the poore with an intollerable yoke
rentes and seruitude, & that wyth soc
an vngodly violēce, as was neuer hea
of: ye thincke that there can be no can
of sedition, where as euery man doe
know, that all seditions & tumultes,
euer were sens the beginninge of t
worlde, dyd aryse of the pryde & tyra
ny of the ryche and myghtye men of t
worlde.) These thinges, I saye, & oth
lyke, are they wont to bringe about t
latter ende of their Oration, whereby
ny wyle man may easely gather, th
The papistes do make ỳ misterye of christ a cloke too hyde theyr carnall lustes & affections.
these men wyll colour or cloke mon
cepytfully, craftely and hypocritical
theyr inordinate lustes and affection
wyth that moost free and gratuite m
stery of our Lorde and Sauyour Je
christe. But go to, let them not bewa
theyr sylthynes and impietie of th
counsayle by soche addition, yet eue
man doeth vnderstand what these m
go about, by theyr vnmeasureable pu
and exceadinge great trayne: Wheth
that they do seeke christe and the glo
of God wyth a syncere harte, or rath
be displeased that theyr ryches myg
gaynes, and pleasures are myny

for, Christ neuer drewe vnto hym suche a multitude of seruātes nor such a great traine.

But because they do make mētiō of the Christian & Catholike church, whiche christ hath both redemed, with the merite of his bitter deathe, & also instituted & stablished by his own auctorite. We must serch diligētly, what is that Christian and Catholyke church. But wher shal we fynde it, more playnelye set forth, than in the wordes & oracles of our lord Jesus christ, whych he himself hath spokē, of thys thyng? Yf thē, we may devichēd & fynde by ỳ wordes of christ, that the conspiracie & congregaciō of ỳ Papistes, is the christiā churche, truly it is cōuenyent & mete, ỳ we do acknowledg it so. But yf christ hath not instituted it: with what boldnesse, and impudency do they boste, crake, and set theym selues forthe by that tytle? Truely they may be a Papistical churche, thys we do not denye vnto them. But they can be no more called, ỳ Christian churche (whych we do confesse in the Crede, or symbole, and is the communiō of al thee faythful, & spouse of christ) than Belial is god. For, one lesse this were true, ỳ foundaciō of our fayth

Of the catholike churche of Christ.

Yf Belial may be called god. ỳ cōgregatiō or cōspiratie of ỳ Papystes

may be cal led the Churche

and beleue, that we haue of the church, shulde leaue vpon wretched, fraile and mortall men. Howe folysshe, absurde and impossyble thys thynge is, anye Christyan harte doeth easely vnderstād and perceaue.

The vnyuersall churche of all the godly.

The church thē (ỳ we may also speake of it, as moch as ỳ necessitie of thys place & tyme doth requyre) in hys kyndly signification is taken for all thē, that put theyr whole truste, hope and confydence in Christe onelye, and in him do seeke all theyr saluacyon, accordyng to Christes sayinge, where Math. xvi. he sayethe of hym selfe: And vppon thys stone (whych thou Peter hast confessed euen nowe, and therfore art called Peter) I wyll or shall buylde my churche, that is to say, I wyl reconcile my people, with god my father, by this one only meane. I am that true immaculate lambe, and therfore I wyl offer my self an omnisufficient sacrifice, for ỳ sinnes of al ỳ whole world. Who so euer thē doth put his whole trust & confydēce vpon this rocke or stone, he shal be saued, & is a membre of my saluted ỳ is to say of my people, & of my church. By christes wordes thē, it is manifest & playne, ỳ al they, which do trust

in christ, put al theyr hope and cõfidẽce in him, are the christian church. For he that is builded vpon this rock or stone, must nedes to be in the church, sythe þ the church is builded vpõ þ same stone. Secondlye, the churche is taken other whiles for euery paryshe. For after þ vse and signification, we do cal þ church of þ Corinthias, that part of þ vniuersal church, þ was in times past gathered at Corinthus in þ fayth of christe, where as in the meane season, they were al membres of that catholike and vniuersal church: and yet not wythstãding, beig gathered together, they dyd leeaue þ name of a church or cõgregation. After the same maner, we cal the churche of London, the same congregation, that is in London: wher as in the meane season, al they that be cõtayned in it, are membres of that vniuersall christiã church, which is that true churche, which we do cõfesse in the crede, or symbole of the Apostles. But as these particulare churches of Corynthus & of London, may not ought not, to burden thee vniuersall Churche of thee christians, whyche dwel dispersed vpon the whole face of the earth, with any newe lawes and tradycyons: So þ

Particulare churches.

the church of þ papistes hathe no power, or iurisdiction ouer þ Catholike or vniuersal church

Romyshe or Papistical church (which is only a particulare churche, yf so be that they haue fayth in christe Jesu) ought in no wyse to prefarre it self vn to other nor to make all men subiecte vnto their traditions. Also these thinges might be proued, wt many testimonies of the scriptures, but because they are sufficiently & largely ynough alleged in other places, we shal not neade here to bryng thē. For, the matter doth not admitte, nor suffre vs to speake of thys thynge as muche, as neade requireth. Wherfore when the Papistes do complaine of any deuision or subuersyon of the churche, they care for none other thyng, but for theyr owne pis to say, al their care is, for þ lucre gayne & commodities of their churche, which they se euery day to lose moch profyte. For, the more do come to þ true knowledge of christe, and beleue in hym the greater the church is, though no Pope at all, or mytred Bysshoppe, or hyghe preyste or patriarch were founde in all thee whole world. But that, that they complayne vpon, doeth get vnto them no small fauour, and why? it hathe no small shew of godlinesse: for, they will be coumpted such, as care for the shep-

¶ Lohe vpō his artycles. & þ answere þ he made too one called Valentin' Compar.

wheras they seke the wolle, & wold ra
ther, be clippers and shearers, than pa-
stours or shepeherdes. For, the crafty &
subtyl men, knew ryght wel, that thee
churche of god, or shepe or people of
god, ought to be brought into none o-
ther pastoure, but þ the true and onely
fode of gods word ought to be mynyf-
tred vnto them. Sythe then, that thee
faithful pastours do euery wher, mini
ster lyberally this wholsom & health-
ful fode of the gospel, it is mete, that
they shuld make no complaynte of the
deuision of thee churche, but rather,
oughte to reioyce, and bee gladde, that
they se thee pastoures of saluacyon,
to spryng vp and florysshe, so goodly
euery where.

The papi-
stes, yt thei
were verie
pastours,
haue more
cause to be
glad than
to be sory.

Here, I do not greatlye passe vppon
their obiectyon, wher they do comman
de þ the preachyng of þ gospel, shulde
be ruled, guyded, & moderated, after, or
accordyng to the exposityon of the fa
thers. For, christe our sauyour, did not
subiectize or make subiect, thys wor
de, wherof he speaketh math. iiii. say
ing: Man doth not liue, vp bread only,
but vp euery word, that cometh out of
gods mouth: vnto þ Iudgemente of þ
fathers, þ they shuld pronoūce or geue

against the
þ wil haue
þ fathers
to be obser
ued & follo-
wed in the
exposition
of þ scrip
tures.

sentence vpō it, but he will haue ꝓ worde to be vnderstāded, which cometh out of Gods mouth, as we may se Deut. viii. But ꝓ these thīges may be more plain, & easyer to be vnderstāded of euery mā: Let these felowes tell, I praye, what was ꝓ condicīō of the christian faith, & how the gospel & Euāgelical doctrine could be preached, afore ꝓ these fathers were borne into ꝓ worlde? Howe shall we say that ꝓ Apostles did preache the gospell, or after what maner dyd they it? Now therfore, their deceatful crafts ar detected, wherby they dyd go about to deceaue ꝓ simple witted mē, vnder ꝓ name of ꝓ fathers, & to include, in certaine limitties & boūdes, ꝓ libertie of gods worde. For, thys we may boldely affirme & say, ꝓ the christiā people did neuer liue a more innocēt & godly lyfe, thā whē ther were no humaine traditiōs at al, the prescriptyon & chynge of the Euangelycall doctryne being then admyxted wt simplicitie.

Let the papistes answere to these.

They ar wōt therfore to speake these & other lyke wordes, about the begynnyng of their oracyō, for this one cause, ꝓ they may deceaue the symple and ygnorāt people. But prayed be god, they begynne their tale after this

ner, & lachyō. For, two or. iiii. actes ha-
ue ben set forth by these mē, wher they
seme, þ thei haue forgottē, to cōmēd at
the fyrst beginning, the faithful & dyli
gent preachig of þ gospel vnto al mēn
which we haue most nede of, of al thin
ges. Now beit, they makig a very cold
mētiō of þ gospel, almost about þ ende
of their Actes, be wōt to say: And yet
for al þ, we ought not to be coumpted
enemies of the gospel. For we wyll þ
it be preached &c. Now, thākes be vn-
to god, thee matter is come to þ, þ they
be fayne at lēgth to speake & make mē
tiō of the gospel, & to cōmaūde the pa-
stours to preach it dilygētly: but by &
by, lest thei should seme to haue graūted
to much, they do bryng þ meanig, expo
sitiō, & iudgemēt, or sētēce of þ fathers
& the cōmune mynd, or agreemēt of all
þ faythful, & by them wyl they haue þ
preachig of gods word to be ruled. In
good south, a mā might thynke, þ god
hath a very good turne, that these doc
tours and fathers ar come. For onelelle
these fathers had ben, it had ben lawe-
ful for no mā, to preach his word. For,
let vs faigne, þ none of al þ fathers, did
expound or went aboute to expounde,
the worde of god and thee scryptures.

farcasmos
þ is to say
a playne
mocke.

wt theyr wrytynges and cõmentaryes, lett theym tell, I praye, wyll they ſuffre then goddes worde to bee preachyd or not? Yf then, goddes worde can bee preached and ſette forthe purelye and ſyncerely, wythout the expoſityõ and labour of the fathers, what ſhame and impudencye is thys, that they be not a ſhamed, to alligate and bynde goddes worde to thautorytye of thee fathers, Whereas theyr decrees do teach plainely, that the fathers muſt geue place vnto to gods worde, and not the worde, vnto the fathers, as we maye fynde Diſtin. viii. a. f. ix. a. from whome the true & ſyncere vnderſtãdig of gods word doth come, & wher, it ought to be ſought, I haue ſufficiently declared in a booke which is intituled, De claritate verbi dei, ꝓ is to ſay of the playnelynelle & lyghtſomnes of gods word.

that booke I haue alreadye trãſlated in to Engliſh, & is called a ſhort pathway to come to thee tyghte vnderſtãding of Gods word.

It is euident & playne thẽ, by thiꝭ ꝓ hath ben ſaid hetherto, ꝓ al they, ꝓ are wõt to haue alwayes our lorde Jeſus chriſt in theyr mouthes, therby to commẽd, ſet forth, & colour their hypocrytical cõplaintes, wherby now, ꝓ the gospel begineth to florith, thei do tragically kyl ꝓ whole world, wheras in ꝓ mene ſeaſon they haue not in thẽ a cõme

The hipocriſi of the papiſtes, & of ꝓ wolues.

of

the christian kayth, whereby they may
knowen, do seke none other thing, by
is theyr hipocrisye, but that they may
taken for true pastours, for, yf ꝑ doest
ke vpon, consyder & beholde them, frō
e top to the toes, thou shalt alwayes
e woluish clawes to appeare out, whi
e they can neuer hyde. We wyll not
ue thys thing to be vnderstanded only
those hyghe prelates, & mytred Bis=
ops, but it ought to be referred to all
e ministers of the church, by whose ser
ons any man may easely espye & per=
aue, whether ꝑ they doo seke in their
octryne, the health & saluation of thee
epe, or rather theyr owne priuate pro
yte. Soch are they ꝑ do defend the pa=
stical church, saying opēly: that ꝑ cō=
itutions of it, statutes and traditions
ught to be no lesse accepted thā the sa=
red & holy scriptures. And what grea=
er blasphemye can be agaynste God?
What greater apostasye or rebellīō can
e agaynste our heauenly kynge? For
y what reason can we make the crea=
ture equall wyth the creator? Soch are
they also, ꝑ do extenuate the passiō and
ath of christ, & almost make it nothing
worth, whē they saye: that man can not
only, but also must nedes get & obtayne

The fruyte, whereby false pastours are knowen.

hys

his ſaluatiō by the merites of his w
kes. For yf ryghteouſnes doth come
workes. Chriſt dyed in vayne, Galat.
But theſe deceyptfull wretches, do
thys ſubtyltie and crafte, for thys
cauſe, they know ryght well, that ge
rally all men do diſpayre of the merit
& righteouſnes of theyr owne worke
Yf then, they do neuertheleſſe aſcribe
attribute ſaluation to workes, by
they turne them ſelfes to the workes
other mē, craung of thē help & ſuccou
Thē, by & by, the cold prayers of popi
prieſtes, the mummelinges of mōkes
rehearſinges of pſalmes, the byinges
ſellinges of maſſes, thee deckinges
trimmiges of churches do come forth
offer thē ſelues, which, as ſone as ỹ m
ſerable mā doeth truſt, & put hys confi
dēce in, this folyſhe beleue of his, dece
with al liberalitie, geue vnto theſe fal
& vnfaythfull paſtours, both mylke an
wolle. Theſe thinges dyd chriſt mean
in Mathew, whē he ſayth: Ye ſhal kno
we thē by theyr fruytes. That is to ſay
by a diligent lokinge vpon, wayinge,
conſyderation of thoſe thinges, ỹ the
be wont to ſeeke, ye ſhall eaſely vnder
ſtande, whether ỹ they do fede the ſhepe
of anye loue, that they haue towarde

Math. vii

god,

od, or of couetousnesse and auarice. It is ꝑ office & part of al godly persons too iudge of pastours.
hys iudgement and tryall god doeth
mitte vniuersally to all christian mē,
d to all the faythfull people. Wher-
e, the ꝑpistes shal neuer escape, but
at they shalbe fayne to submit them
lues to the iudgement and tri all of o-
er, yea, the vylest and symplest, that
in the Congregation, shall be iudge
er theym, whyche thynge they maye
ot refuse. For, Christe speaketh these
ordes ꝑ we haue now alledged, to the
hole multytude of hys shepe. Let the
thers then togeather, wyth the whole
ocke of Byshoppes and hyghe ꝑrela-
s, submytte them selues to thee com-
une tryal of all men, whether they be
astours or wolues. And yf the christi-
n church do perceaue, that they be wol
es and not ꝑastours, they ought in no
yse to be hearde, but to be diligently
aken heede of: thoughe they rage ne-
er so moche, and take on lyke Ty-
auntes.

But now, we will returne to ꝑ rule of
hrist, whereby he teacheth vs to trye
ooly pastours, for, in Mat. he doth adde: Math. vii
So, euery good tree bringeth forth good
ruites, and a rotten tree, can not bringe
forthe good fruyte. A good tree can
not

not bringe forth yll fruyte: nor a tre
tree can bringe forth no good fruyte.
uery tree that bringeth forthe noo g
fruyte, is hewed downe, and hurled
to the fyre: therfore ye shall knowe th
by theyr fruytes. Here, we must dili
ly note & marke, what was sayd bef
of ꝑ faythful pastour, ꝑis to say, ꝑ t
hys office & duetye, to be earnestly
dious of those thinges, whych be st
to be contayned in gods worde, & co
maundeth other to obserue & kepe, a
that ye muste in no wyse set forth by
selfe, wyth hys owne, or any other hyp
critical workes. And so lykewyse th
christian people ought te iudge & t
theyr Pastour, not by those workes th
are required in mens traditions, but
them, which god doeth cõmaunde vs
hys holy worde. Whych, because it
not done now a dayes, we do see man
symple & ignorannt persons come for
which cryc out. See ye not, where vn
all thinges are come? The deuotion
the blessed Masse is cleue fallen away
the Images are nether worshipped, n
trimmed, the goodly singinge in chur
thes, is cõtempned & nothing set by, I
dulgences are nothing regarded, ꝑ put
tes, Monkes, & Nonnes receaue fewe

By what workes false pastours must be knowen & tryed

The complaynts of the simple & ignorant people.

no offeringes at al no man geueth to
rdes the mayntenance of our Ladys
uyce, nor towardes the buyldinge of
e church, wher vnto they do adde ma=
lyke thinges with mouckfull & lamē
ble voyces or woordes. But yf these
od folkes knew þ the bying & selling
masses, doeth hyghly displease god,
d that to cloth & decke the lyuing I=
ages of god, which are the poore nedy
bres & lymmes of Christ, not blockes
d stones, is a worshipping, most accep
ble vnto god: Besydes that, none o=
er singing is more pleasant vnto him
an whan we do worship him in spirit
d trueth, & not when the churches do
sounde with pypinge, lullinge, below=
ge and roaring: agayne, that þ wares
f pardons & Indulgentes, dyd induce
d bringe into christendom, all kyndes
f enorme synnes & vyces (for men true=
ing in them, gaue thē selues vp to pyl=
ing & pooling, to rapines, to thefte, to
sury, to warres, to slaughter and mur=
ther, to playne treason, & to al other hey
house & enorme vyces) moreouer, what
reat harme the christian people should
ger, yf so greate a multitude and nūber
f ydell lubbers, as popysshe prestes,
Monkes and Nonnes are, shoulde bee

mayntayned

Marke ye thys, o ye simple and vnlearned people, & suffer ye your selfes noo lōger to be deceaued wt þ peynted babels of the Papystes.

mayntayned and kepte, wher as we
them, to be not onely the folowers
alſo thee very autours and fynders
all vncleane rybaudrye and fleſhel
pleaſures or carnall lustes alſo, that
mans worcke, be he neuer ſo godly a
holye, can helpe or further the ſaluat
of another, onelye thee merite of ou
Lorde and Sauiour Jeſus Chriſte, ve
God and man, beynge excepted: fyna
ly yt they ſhoulde vnderſtande, that
chyefe honour, whyche can be geuen
the Wyrgyn Mary, doeth not conſy
in thys thynge, that we ſhoulde buyl
vp goodlye Churches, that we ſhoul
ſette vp the arrogant and proude Ch
uones, vppon hygbe palfrayes, kepi
theym at our owne coſtes and charg
wythe theyr ſhamcleſſe harlottes a
whores: but moche rather that we ſh
be beſtowe all theſe coſtes and charg
vpon theym, that do beleue and truſt
Jeſus Chriſte the ſonne of Mary, a
that thoſe thynges that are beſtow
vppon buyldinge of churches, ſhoul
be geuen to Wyrgyns and honeſte wo
mē, whoſe chaſtitie is for extreme ne
and pouertye, in no ſmall peryll an
daunger, that ſo they maye thee bett

The trew worſhyp
pinge of ye
vyrgin ma
ry.

kep

and vnpreachyng Prelates.

pe theym ſelues honeſte. Yf, I ſaye, ſe rude and vnlearned perſonnes, derſtode theſe and other lyke good ckes, that Chriſte doeth requyre of , they woulde alſo learne too knowe yr Paſtoure, by theym onelye. But we, for lacke of thys knowledge, ought thee poore ſymple and foolyſh epe, do ſee hym, that ſhoulde be theyr aſtoure, to bee ſhamefullye geuen to uetouſneſſe, rybaudrye, dronckeneſſe d ryottous banckettyng, to carthyng d dycynge, and other mooſte abho= ynable vyces: Yet not wythſtandyng f he can haue ſome ſhewe of deuoty= n or godlyneſſe, eyther by okten ſay= ge of Maſſe, or by ſome other oute= arde ceremonyes or toyes they wyll ke hym for a trewe ſhepeheарde or aſtoure, where as he is none other ynge, but a verye rauenynge Wol= .

I haue for thee nones, and of a ſet ourpoſe, deferred the deſcription, ey= erof a Byſhop, or Paſtoure, whyche aule hath ſette forth. Titu i. i. Timo i. vnto thys place, þ by the lightſom= neſſe and true beholdinge of the lyght, e maye knowe the darkeneſſe, and by

A deſcrip= tion of the falſe Paſ= ſtour by a collatiõ or cõparyſon of þ trew.

the

the nature and propertie of the true
shour, we may also espye oute the fal
Paul writeth after this maner: A b
shop therfore must be blameles, the h
band of one wyfe, diligēt, sobre, disc
a keper of hospitalitie, apte to teach, n
geuē to ouer moche wyne, no fyght
not greedy of fylthy lucre, but gent
abhorring fyghting, abhorring cou
ousnesse, one that ruleth well hys ow
house, one that hath chyldren in subi
tion wyth all reuerence. And agayn
byshop must be blameleſſe as ỹ stewa
of God, not stubborne, not angrye, n
geuen to moche wyne, noo fyghter, n
greuē to fylthy lucre, but a keper of h
pitalitie, one that loueth goodnesse, p
dent, sobre, rightcous, godly, tempera
and soche as cleueth to the true woo
of doctryne, that he maye be able al
to exhorte by wholesome learninge, a
to improue them, that saye agaynste
In these wordes, Paule doeth set fo
vnto vs sygnes and tokens, wherby
oughte to know and choose a pastou
Wherby, this also doeth necessarely f
lowe, that they be all false pastours, a
vnapt to the ministration of this offy
as many as are not endued wyth th
vertues. Yet all these thinges, ỹ Pau

dot

boeth reherse, are comprehended wyth
in loue and charytye, as we haue decla
red before.

Now, although some pastour, bee
through sklaunderous persons yll re
ported, and by backbyters & false kna=
ues diffamed and also accused, yet it
ought not to be hurtfull vnto hym, ex=
cepte he be conuinced of thee cryme,
that is layde agaynst hym, by true
wytnesses, and sure argumentes and
tokens. For, nowe in thys moste wyc=
ked worlde, we doo see a greate sorte,
(whych is more the pitie) that of a ma
lyce, hatered, and yll wyl that they bea
re vnto thee truthe, are not ashamed, &
bat, wyth moste manyfest and playne
yes, to sklaunder and dyffame the mi
nysters of goddes worde. But yf he be
accused of some notable cryme, and
thereof, lawfullye by sure wytnesses
conuynced, he is not worthye to my=
nyster any lōger ỳ sacred & holy office.
O, how I might now dresse, hādel, de=
uict, & set forth in their owne colours,
certaine of those hygh prelates, which
do sklaūderously lay to my charge, all
heinous crimes, that they cā ymagine,
& thynke vpon, yf I shulde any thyng
be moued, wyth their shamefull back=

The ỳ Pa
stour must
be blame=
lesse.

Many of
an yl wyll
that they
beare to ỳ
truth sclā=
der ỳ mini
sters of
gods wor=
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the nature and propertie of the true p
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dent, sobre, righteous, godly, temperat
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The pastour must be blamelesse.

Now, although some pastour, bee through sklaunderous persons yll re ported, and by backbyters & false knaues diffamed and also accused, yet it ought not to be hurtfull vnto hym, excepte he be conuinced of thee cryme, that is layde agaynst hym, by true wytnesses, and sure argumentes and tokens. For, nowe in thys moste wycked worlde, we doo see a greate sorte, (whych is more the pitie) that of a malyce, hatered, and yll wyl that they beare vnto thee truthe, are not ashamed, & that, wyth moste manyfest and playne lyes, to sklaunder and dyffame the mynysters of goddes worde. But yf he be accused of some notable cryme, and thereof, lawfullye by sure wytnesses conuynced, he is not worthye to mynyster any lōger ỹ sacred & holy office. O, how I might now dresse, hādel, depict, & set forth in their owne colours, certaine of those hygh prelates, which do sklaūderously lay to my charge all hetnous crimes, that they cā ymagine, or thynke vpon, yf I shulde any thyng be moued, wyth their shamefull back-

Many of an yl wyll that they beare to ỹ truth sclāder ỹ ministers of gods worde.

bytynges and sklaunders.

Thee Pastour yf he hath not ꝑ gift of chastite, muste marye.

Againe it is manifest & playne by ꝑ wordes of Paul, ꝑ they are al false pastours, ꝑ haue rather to liue abhominably, thā to take wyues. For, they that are such, are growē & come, to that impudencie, & vnshamefastnes, ꝑ not onely, they be not ashamed of their abhominable lyuing, but, also are nothing ashamed to mynyster vnto other, occasyon of euyl, & of dettestablenes. Paul doth geue like iudgemēt, a lētēce of bibbers, drōkardes. & riotous persons. Yet in ꝑ meane seasō, we do not forbid any mā to vse, a moderate eatīg & drinkīg.

The Pastour must be sobre.

A pastour must not be stubburne, nor vnout moderation.

Likewise he is commaunded, that he be not stubborne, stynecked, & vnout moderacyon, in hys wordes and other gestures of hys: whereby we do vnderstande, that these lyars, tryflers, & fantasticall reuylers, are false prophetes. Also they, that vse no moderatyon, or sobrienes in theyr apparell, gesture, or other behauyour of theyr body, ar not Pastoures, but rauenynge wolues. As many, as kepe no hospitalytie, especyally towardes the poore and nedye, are false pastours. Yet in thys place, maye thee commune sorte of pastours be excused, which haue scarcely, any thynge lefte to lyue vppon: for, al

Thee Pastour is bounde to kepe hospitalitie.

thin

thinges, as we se, ar come to that point, that thee myghtye prelates and Bysshops yea the seculare rulers also, haue take away frō them, their liuinges & tythes, scarcely leauing any thing to the poore pastours, wherby they may lyue at home a poore lyfe. Wherfore, it is, thee duetye of churches and paryshes, to prouyde lyberally of their tythes & other reuenues, for their pastour þ he may both haue that, whych is necessary, & also helpe them, that ar in necessitie & nede. Yf this were done, wee shuld se by & by al those actes, craftes, and deceates, wherwith they haue alured the people committed vnto theym, to offerynges, to fall awaye of theyr owne selues.

O ye, vngētil, gētlmē þ dayly do imprope-rate bemfy-ces, reliqs for shame, vnto þ pa-stors theyr lyuinges.

But afore al thinges, they ar vnwor-thye of the name of a pastour, þ be not apte or able to teache, or thoughe they can teache, yet they wyll not tyeke or cleaue to the doctryne, that they maye strongely and wyth a constant & stoute corage confound and reprooue theym, þ speake against the truth. The faithful pastour muste haue also modeste or sobre chyldren, godly, and well brought vp. Wherby, it maye bee gathered also, that yong mē, which are vnexpert

A pastour must be able to teache.

A faithfull father.

of the worlde, & are yet ruled by theyr affectyons and lustes, oughte not to be admytted too thys moste perylous and harde office. but meune of cyte Iudgemente, whyche haue alreadye shewed a proue of theyr studye and godlynesse in the bryngynge vppe of theyr chyldren: except we myght fynde some Timothes. that is to saye yonge men endued w all gyftes, appertaynyng to a Bysshop. That, whych folowethe in Paul, any mā may easely vnderstand. For, they are so playne that they nede no farther exposition. Wherefore, we shal by this meane, accordynge to thes saying of christ, know a false pastour & hypocrite, by his frutes, or workes, so that we shal also vnderstand whych be the good & godly frutes, and agayn whych be euyl & deuelysh, lest paraduē ture, we should receaue the cockyl for thee good wheate, or the tares beyng saued, we shulde cast awaye, the good sede. We wyll tell afterwardes, what christ doeth meane, by the rotten tree, whych being hewed and cut downe is hurled and cast into the fyre.

They are false Pastours þ haue neyther fayth nor charite

Moreouer, they that haue vnfayth full, and myscheleuyng hartes, nor bee fyred or kyndeled wythe thee loue of god, as it was shewed by the example

and

and wordes of christ when we spake before of the true pastour, ar no lesse false pastours, than they, that we haue spokē of, alredy Thou shalt playnelye se theyr mysbeleue, infidelitie & mistrust or incredulytie, by theyr owne fruites & workes For afore, we dyd learne by the wordes of christ that it is ỳ office and duetie of a pastour, to forsake vtterly, for the loue of god, & hys worde, his parentes, systers, brethren & other kynsefolkes: it is playne then & manifest, that they ar false pastours, that take thys office vpon them, to this intēt, that they may enryche them selues, & al theyr kynred. Which thing now at thys present, we maye se, in those mytred Bysshoppes, which wt kaygued indulgences, absolutions, and other like deceates and craftes, do promote & inhaunce al their kynfolkes to hygh honours & richesse: yea they geue also vn to bawdes, which whē they were yōg, brought vnto thē, whores and harlots, greate and fat benefyces. Wherefore, when we do se them, which were poore and nedy afore, after that they be ones made Bysshops, to enryche them selues, and al theyr kynsefolkes, it is a moste sure, vndoubted and infallyble token

the popish prelates do guide ỳ goodes of ỳ poore, to their kynsefolkes, & to their bawdes.

that they bee false pastours. For, these are the goodes of the poore, whom god byddeth vs, to do good to, and not too thē that abuse these ryches to vayne ostentacyon, arrogante pryde & glory. Christ doeth byd vs to forsake our parentes and kynsefolkes: but they, whē they be made Bysshops and pastours, do imbrase them most, and geue theym great goodes and ryches.

They are false Pastours, þ do abhorre the crosse.

Beſydes that, we haue heard, þ it is requyred of a pastoure, that he bee alwayes readye, ta take vp hys crosse vpon hys shoulders and to folow christe. Whereby we do see agayne, that they are false pastours, and vntrue Bysshoppes, that be so farre from that constancye, and strengthe of mynde, that they do not onelye thynke an harde and an intollerable thyng to suffre death, but also, cannot abyde or suffre pacyently any mynyshynge of their worldly cōmodities, nor any rebuke, for the name of Christe for some of them, do so loue thē selues, and their own lyues, þ they do not care, though they do set all thee nations of the worlde together by the eares, so þ they may pleasiblye, entoye all theyr owne pleasers: Lyft vp your eyen, o ye Princes, þ haue þ ruledō & gouernāce of

An exhortation too Princes

of Publyke weales, and looke aboute you. For, these false pastours can lightly moue and styre you to madnesse & furye, and too take vengeaunce one of an other, for anye tryflynge matter: but what hathe ben the ende of suche counsayles and enterpryses, not fewe examples of oure tyme, do manyfestly declare. Wherby we se clerely, that al pestylent warres, haue bene styrred vp thorough the worcke & counsayle of false pastours, whiche afterwardes they neyther could, nor yet wold quēche nor pacifie. Wherby, infinit calamityes & extreme pouertye dyd ensue, both to the Princes & to the poore people, wher as in the meane seasō the inuentours, or causers of thes yll, dyd lawghe and reioyce secretely in theyr owne bosome.

It is playne and manifest also, that they are false pastours, whiche do not, in al theyr actes, doinges, studyes and counsayles, shewe and declare thē selues to be fathers, nor eneme and take, al the afflyctyons, troubles, cares and solicitudes of theyr shepe, as theyr owne molestyes, and cares, but rather seeke theyr owne profyt and aduantage or lucre, thondryng oute, alwayes thys

They are false Pastours þ do not shewe & declare thē selfes fathers of the congregatyon

one thing: Pay me that, which is mine owne. I aske my duetye. I aske that, that is my ryght. What shal we say of thē, which though they do not buyld, & edyfye by their preachyng & doctrine, yet they doo alwayes breake down & destroye, wyth theyr abhomynable lyuynge and detestable dedes, sythe that it hath ben shewed alredy before by the wordes of christ, that they, whyche do teach, & do not expresse þ same in theyr workes & dedes * are les in the kyngdō of heauen, þ is to say, in the church. Sythe then that these vaine doctours or teachers, ought by ryght to be numbred amōg the false pastours, amonge whō I pray, shal we nūbre and reckon thē, which do neither teache, nor do þ, that they shuld teache, wher as in thee meane seasō, they glory, boast, crake, & set forth thē selues by the titles of Byshops & fathers, & take away frō churches þ liuynges or reward & hier due to the true pastours? (I wyl not haue the, who soeuer thou be that art godly, and louest true relygion, to be any thinge offended. For, these sayinges pertaine nothyng to the) they are rauenyng wolues agayne, it is playne, and manifeste, that they are false Pastoures,

* math. v

whyche

whych do seke, or sette forthe any other workes, than God hath commaunded. Besydes that, syth that we haue beardē already before, that it is the chiefe and principall office of a pastour, to preache Gods worde, and that it is requyred in the preachyng of it, that synnes and vyces be rebuked and blamed: it is euidēt that they are false Pastoures, and vntrue Byshoppes that doo neglecte thee preachinge of Gods worde, nor rebuke vyces, as they oughte to be rebuked. It is also moste euydent, and playne, that they are all rauenynge wolues, whych do punisshe synnes onely for this, that they may scrape and get to them selfes therby a greate summe of moneye. For, if the synnes of the people should geue theym, thys greyefe coulde not be mitigated and allwaged, nor yet taken away from theyr hartes by moneye: but rather they shoulde studye, laboure, and doo all that in theym lyeth, that synners beynge instructed, and taughte by the rules of Goddes worde, shoulde leaue and forsake theyr synfull wayes. whych thynge, syth that they doo not, they geue a manyfest proue of thē selfes that they onely seke for the chefes and curles of theyr shepe, or of them that are vnder

They are false Pastours that set forth, & mye other workes thā christe hath cōmaūded

Against vnpreachinge prelates, þ nether preach, nor rebuke synne

Wake ye this, o ye officiales cō missaries, & doctoures of þ arches

vnder them, for by the fruyte, that the
doo seeke, we maye vnderstande, whe
they are. Truely, it is to be lamented
that these men, whom it is manyfest t
be rauenynge wolues, do vsurpe au
take vppon theym, the names of ꝑ
stours. Agayne, syth that the reward
of persecution and crosse was prom
sed, vnto the trew pastours, we can n
nor maye not call theym pastours, bu
rather fugitiues, rennegates, and hyr
linges, that wyll beare no crosse. Bu
by what worthye names shall we ca
theym, that do trayterously laye way
for the true pastours, persreuting the
wyth al theyr might, strength, & pow
and when strength fayleth theym, do
hyre other to persecute theym? Man
soche could I name, whose bloudy wo
kes also, I myght describe: Now be i
I doo wittingly passe theym ouer: fo
nowe, it is not tyme to do it, for the m
sure of theyr wickednes must be fulfy
led, whych beynge done, theyr iniquiti
shalbe reueled to all men. For, nothin
is so hydden, but that it shall be reuele
Marke. iiii.

They that will beare no crosse, are rennegates and hyrlinges

They that do not rebuke ꝑ faul tes ꝑ vices

Also they, that do not rebuke ꝑ fau
tes of kynges, ꝓnces, magistrates
and of the people, nor resyste, or wyth
stande

andetheym, but rather suffre theym, nd not without a greuouse offence of ll godlye personnes, to voyde theym elues in the stinckinge myre of synne, re no lesse false Pastours. But thys myght in a maner be borne, yf the Doc ours or teachers theym selues, Would ot with theyr abhominable lyuinge, arre exceade and passe the naughtynes nd wyckednes of other. For I am sore shamed, too speake any more of theyr ybaudrye, and detestable dedes, that hey do secretely. Ephe. vii. And yf any man myght see thorough the walles heyr secretes and priuities, as in times passed, thee Lorde dyd reuele vnto hys oly prophete, Ezechiel. viii. he should ee horrible thinges, that is to saye, he houlde see more vngodlye Idolatrye, detestable playes, more shameful whoredom, an oppressing and murtheringe f soules, and soche a puddel of all abominable vyces, that we myght complayne wyth Christ, that the earth doth not vomite, soche vngodly and abhominable knaues. Neuertheles, we doo acknowledge, and take theym for Pastours. And yet these vngodly persons are not content wyth these thinges, for we may fynde some of theym, that are

of Prices, & voyder in the their selfes are false Pastours.

not

not ashamed to do those thinges openly
whych no man beinge sober, or in hys
ryght mynd, yf he dyd but feare & reue
rence the lyght, or the cleare and bryght
daye, wolde or durst do * Christ our sa
uiour doeth commaunde to plucke ou
& cast awaye soch eyen, but we are con
to that madnesse, that we do plante an
sett theym?

Math. v. &
xviii
Marke. ix

Christ doth forbyd hys disciples, b
ynge gone forth to preache, þ they shul
not beare a rode in their hādes, nor po
sesse any scrip or purse. Wherby it ap
peareth, that they are not pastours, bu
most rauenig wolues, that beare a rod
that is to saye, vsurpe here an earthly
kingdō. For, christ doeth forbid the ꝑ
stour al kynde of rule dom, that princ
of this worlde do vse, when he sayeth
* The princes of nations do beare rul
ouer thē, and they that are greate, hau
power vpō thē, it shal not be so amon
you. Yf thē they haue the rode that th
Lord hath forbiddē, they ar in very de
false pastours. Yet not wythstanding
they haue not only takē the rode, but a
so the scrip, purse & boget, for, they ar
so bent, & geuē to get gold & syluer an
al other ryches of this world, that the
could not do it, with any greater gudy

They that
vsurpe her
an earth
ly kingedō
or wolues

Luke. xxii.
mathe. xx.

car

re & diligēce, yt the Lord had straygbt
charged & cōmaunded thē, to gette al
e whole worlde vnder their subiectiō.
for, we see thē to be so spirituall, þ they
aue brought the chiefe part of þ whole
orld vnder their dominiō, ruling and
uerning almost al other men. What:
o we not se the princes thē selfes wyth
mpty handes, to depende wholy of thē:
yd christ cōmaunde so to leaue & for:
ke the scrip and the purse? Yet in the
eane season, they were hytherto takē
true prelates, yea, no man for hys
fe durst haue called them rauenynge
olues, for, soch is theyr crafte & subtil
e, that they be not ashamed, to colour
d cloke their couetеousnesse, or rather
eyr robbery, with christ & hys mother
e virgin Mary, also wt Iohn Baptist
with some other Saynt, which, whē
yd lyue, dyd esteme the worlde noo
tter, thā potshardes. For, saye they, al
at we aske is for godes, which ye ge:
is for our blessed lady. &c. which god
ore, being now in hygh felicitie & bea
tude or blessednes, are by theyr most
ameful lyes, kaygned to begge, to ex:
cyse vsury, to beare rule, to gather ry:
esse, & to sleye the poore shepe. They
say, which whē they were alyue, dyd

the shame:
full crafte
of þ papi:
stes in cra
uing & beg
ginge.

forsake

forsake all for Christes sake, & bestowe
vpon the poore. And what is to mock
the poore symple people, yf thys be no
to mocke theym?

Thee Popish prelates are rauening wolues amonge shepe

But there is another sygne, and to-
ken, whereby they maye be knowē. For
Christe dyd byd hys Pastours, that is
to saye, hys disciples, to goo forth in
to the myddest of tyraunnes, as yf a ma
* shoulde sende shepe among wolues;
but these oure goodly prelates behau
them selues amonge shepe, as rauening
wolues. For, what is it that they doo
not snatche vp to theym selfes? What
thinge is it that they doo not teare and
rente? Whom do they not kyll & mur-
ther? What is it, that they do not scat-
ter and destroye? As soone as they doo
heare, that the gospell of Christ is pre-
ched any where, and receaued of some
people, wherby they see, that they shall
lose some praye or botte, by and by they
shewe what they are. For, they trouble
they rente, and teare all thynges: They
kyll al the whole world with tumultes
and sedicions, alwayes in the meane sea-
son most deuyly shely layinge thys cry-
me to the preachers of the gospell, that
they are the auctors of al troubles, bur-
lis, burlis, insurrections and tumultes.

But

But thanckes be vnto thee Lorde God,
that he doeth so mercyfully fauour his
people, that he wyl suffre no longer the
ioyefull tydinges of saluation too be
hyden and kept from them, whose bo-
dyes be myserably afflicted. But thys
can not these hyghe prelates abyde in
any wyse, for, the people beyng taught
and instructed by the worde of God be-
ginneth to waxe wyser and wyser eue-
ry daye, and learneth to helpe and suc-
cour the necessitie of theyr neyghbour,
and wyl geue any longer theyr rychesse
to thys vngodly sorte, or wanton com-
pany of the papistes. Therfore, they
cringe angrye at this, do say: that they
(I meane the preachers and the people
receaueth ỹ gospel) breaketh tumulte
and sedition: & why? because that they
are not pampered styll wyth great trea
sures and rychesse, that they maye ther
by trouble al ỹ whole world. But soch
complaynts are not to be regarded, for
theyr lewdenesse hathe bene wyncked
at, longe ynoughe, they haue felte and
sene longe ynoughe, howe frendly &
gentylly theyr errours hath bene layde
before them. Howbeit, they are moued
nothyng fredly and gentyl exhortacions &

Why ỹ pa
pistes dos
cal ỹ preā
chers of
gods wor
de auctors
of tumulte
& sedition.

war-

warnings: therfore, ꝑ pure simple & sincere worde of the truth, must be brought forth, that the lyght, & brightnes therof may smyte into their eyen: as for ꝑ succesſe, it ought to be cõmitted vnto god. But we wyl gather togither in one, all the signes and tokens, whereby, as by a most infallible touche stone, the false Pastours may be tryed.

I. Commune notes & tokẽs, whereby false Pastoures may be discerned frõ the true.

As many as do not teache, are wolues, how soeuer they glorie, boast, crake, cõmende and set forth thẽ selfes, by the tytles, eyther of Pastours, or of Byshops, or of Kynges, and I praye, how manye of these mytred Byshoppes, in nowe a dayes execute the office of preachynge?

II. As many as do set forth in teachinge of gods worde, theyr owne inuentions and dreames, are wolues, and not Pastoures.

III. As many as teache gods worde, and do not referre all thinges to the honour and glorye of god, but seke theyr owne and hauinge a respect to theyr head, the Byshop of Rome, do goo about to establiſhe hys tyrauny, and vsurped power, are moste noysom and hurteful wolues, whych come, beynge clothed in sheepes clothynge.

A

As many as do teach the very word iiii.
of god in dede, but in the meane season
do not resyst & withstand the vyces &
synnes of the hygh rulers, sufferynge
theyr tyrannye. & þ wch a greuous offence
of all men, to encrease daylye & waxe
stronger: are flatterynge wolues, and
betrayers of the people.

As many as do not expresse in their v.
workes and doynges, that, which they
do teache, ought to be of no estimacyō
in the churche of christe. For, they de-
stroye more, wch theyr workes & doinges,
than they do buylde and edifie wch theyr
teachynge and doctrine.

As many, as do not care for þ poore, vi.
but suffre them to be afflicted, & oppres
sed, are false pastours.

As many as do glory in the name & vii.
tytles of pastours, & in the meane sea-
son do vsurpe an earthelye kyngdome
ruling and gouerning as hyghly, as þ
prynces of thys worlde, are most pryn
tyous wolues.

As many as, with gathering, & hea- viii.
pyng vp of treasours and rychesse, dou
fil their purses, chestes, garners, & wine
sellers, are rauenynge wolues. Too
bee shorte, as manye as, doo prekyse,
& sette vnto theym selues anye other

scope, or marche, than that they maye plate, set & edifye among me the knowledge, peace and loue of god arrauenting wolues which, yf they be not quickly kept of, from the flocke of the shepe, do teare, rente, and deuoure all the whole flocke.

If. As many, beside þ, as bring and allure vs from god the creator, to make vs, to serue vnto creatures, & to make vs to aske helpe and succour of them, are false pastours.

an exhortation vnto the, that are deliuered from false pastors, þ thei do not suffre the selfes to be begyled agayne.

But now, syth that almyghty god, hath determyned to punyshe so long þ enormytye of oure synnes, by false pastours, whyche dyd take theefoode of gods worde awaye from oure soules, and by rauenynge wolues, which dyd spoyle vs of our outward and temporal goodes, yea dyd bryng vs all togethers vnder theyr subiectyon and tyrannye: and now doeth vouchesafe to kyndell agayne, & to reuyle, þ lyght of his euerlastyng truth, so þ we may bothe seo openlye and knowe false pastours and rauenynge wolues: it is the duetye of Christiã people in no wyse for to kyck agaynst, but rather to suffre theym selues wythe a gladde harte, to bee deliuered from that harde captyuytye

and thraldome of rauenynge wolues.
For here we oughte not too consyder
and loke vppon the externe and outer
warde incommodytyes of oure bodyes
but lette thys thynge moue vs rather
that we see goddes worde, bothe depra
uated, and taken awaye from vs. For,
thys hathe bene thee custome of false
pastours, that they dyd eyther hyde
goddes worde all togeather, or els de-
prauate it, wt false expositions. Which
thing now a dayes they go aboute to
bring to passe, intendyng this one thig,
in al theire craftes and subtilties, that
eyther gods worde bee not preached at
al, or els that it maye be all togeather
corrupted & depraued, wythe hu-
mayne or mens tradicions, false drea-
mes, & expolicions. For, yf we suffre our
selues, to be brought agayn into dark-
nes, it is plaine, þ it is done for none o-
ther cause, but þ because þ heynousnes
& abhominacyon of oure synnes is so
greate, þ we can not abyde gods word:
Seyth that the brightnes of the truth,
cā not smyte into our eyen, wout grea-
te payne, grycke & dolour. We are ther
fore, desteuungly dampned: it is oure
owne merite & deserueyuge, þ our bur-
den and yoke is encreased, and doub-

The papistes haue depraued Gods worde wt mens tradicions.

bled. For, the lyght dyd come into thes worlde, and men dyd loue rather darke nesse than the lyghte. Joh. iiii. Wherfore, that myserable alteratyon and chaunge, and fallinge agayne into darkenesse, is wythe all dylygence, and wyth most vygylaunte care to bee taken hede of, in al commune weales. For our sauiour, and lord Jesus christ, is readye, and offerethe freelye hys grace vnto vs: it is oure part, corragyously to folowe hym, beyng our guyde or forgoer. Yf we wyshe the chyldren of god it is mete & conuenient, þ we do harken to his worde onely: We shal also take hede, þ we do not herken vnto thē, that do plucke vs away, from gods worde: but rather we shall kepe of, or dryue theym awaye, farre from vs, nor suffre them in anye wyse to be in oure companye. Thys thynge are all parentes wont to requyre of theyr chyldren: how mochе more thē, shall þ heauenly father of vs al require þ fame of his chyldren: whō he hath adopted or chosē in his sōne as a peculiar & most dere beloued people vnto hym. We shal therfore, shew the wayes and meanes, whereby, we may quyckely be delyuered frō false pastours. And first

of

and vnpleachyng reuelacyons
of al, we wyl reherse & shew, the reward
de, and horryble punyshmente, that is
prepared for them, yf perchaunce, they
beyuge frayde, wythe the consyderacy
on of it, wyll forsake theyr wycked &
vnryghteous wayes.

Of the pu
nishment &
vtter de-
structiō of
false pa-
stours or
prophetes

That hygh, & almyghtye god speak-
eth after thys maner Deut. xiii. Yf
ther aryse among you a prophete, or a
dreamer of dreames, & geueth ꝑ a signe
or wonder, and thee sygne or wonder,
which he hath spoken of, do come too
passe, and they say: let vs go after stra-
ge gods, wbych thou hast not knowē, &
serue them, herken not thou vnto thee
wordes of that prophet, or dreamer, of
dreames, for, the lorde thy god proueth
the, to wyte, whether ye loue the Lord
your god, wyth all your harte, & wyth
al your soule: ye shal walke after the
Lorde youre god, and feare hym, kepe
his cōmaundementes, & herken vnto
hys voyce, serue hym and cleaue vnto
hym. And thee prophete or dreamer of
dreames shal dye, because he hath spo-
ken to turne you away, from the Lord
your god (wbych brought you oute of
the lāde of Egipt, & delyuered you out
of ꝑ house of bōdage) to thrust or put ꝑ
out of ꝑ way, which the lorde thy god

hath commaunded the, to walke in, & therfore thou shalt put away the euyl frō the: This is a very great tēptacyon, o brethren, which, ꝑ lord suffreth to chaūce & happē vnto vs, by false ꝓphetes, that is to say, that ꝑ thynges, that they haue told of before, shoulde come too passe. For, by this meane, not only they, that are weake, may be offended, but also the elect (yf it myght be possyble) brought into errour, & fraude as our sauyoure him selfe sayeth, Math. xxiiii. But in the meane seasō, the lord doth requyre thys one thyng of vs, that we beleue and credite more, hys symple, and infallible word, than wonders & myracles: besydes that, he doeth wythe this temptacion trye vs, whether we loue him with al our hart or not. But that this tēptacion should not aryse to moch or gather strengthe, by dayly encreases, he commaundeth to kyl vp the false prophet. Truly this reward is apointed of god, for al false prophetes which pluckinge vs from ꝑ true, & one only god, doo go about to coppleor ioyne vs to straunge goddes. For they ꝑ be soch, by ꝑ cōmaundemēt of god, ought to be rooted out of ꝑ earth. And yf they do make here anye obiec-

The word ought to be beleued afore miracles & wōders.

Obiectiō.

tiõ, & say: þ they set forth no kynde of Idolatry, nor yet worshippig of false gods: agaīn þ the yoke of þ law, ought in no wyse to be put vpõ them, that ve vnder þ new Testament: we wyll answere them after thys maner. As tou chyng the fyrst part of their obiectyõ, it is playne & manyfest that al they, þ haue not directed the myndes of men to one only god, but plucking them a syde caused thẽ to serue to creatures, or other outward thiges, did set forth straunge, & false gods vnto vs. For, þ, is to euery mã a god, wherin he putteth al his hope, confydence & truste. Moreouer, we may se, that the papistes haue more dowtingly and folishly brought the symple to theyr Idol the Bysshop of Rome, makynge theym to trust in hym, than euer anye Idolatres, or prelates of the ethnike relygiõ dyd. For, they dyd worshyppe the Idols of Iupiter, Iuno, Venus, Mars, & of other, none other wyse, thã as þ ymages of the gods (whõ they thought verely to be in heuẽ) nor euer were brought, to þ madnesse, þ they shuld take & worshyp any mã, yet lyuing vpõ thee earthe, in stede of god. What: were they not all called flatterers among þ Grecians, þ

Solution

The papistes dyd teache too worshippe straunge Goddes.

L. iiii. dyd

dyd offer sacrifyce, vnto certaine men as vnto gods? For, they that were wise, neuer agreed to such worshippinges: Therfore, the papistes, ar moch more folyshe, þ be not afrayde, nor yet ashamed to cal þ Idol of theyrs, an earthely god, exhibitting & geuing more adoratiō, more honour, more worship & veneracion vnto þ miserable, & wretched mortal mā, than vnto þ true euerlastinge god, & lord of all thynges. Besydes þ, they, euen now a dayes, laughynge to scorne, mocking, & derideing, the passyon of our lord, & sauyor Iesus christe, which he suffered for ds, do most despitefully blaspheme hi. For (say they) christe knewe no better estate nor yet could obtaine no better, but oure most blessed god & father, being not soliche: ly wyse, cā both exalte yer & also moche better, rule & gouerne þ world. Wherfore, ther is now an other condycyō of the church whych the hygh Bysshops, haue set vp an hygh, with honours, & nowne, might, riches & force of armes, we maye not then folowe here after þ poore and nedye christ. Yea, they do openlye accuse Peter of folyshenesse. Oh moost shamefull, and most detestable kynde of blasphemye.

The Papistes do cal theyr fleshly Idoll, the Bysshop of Rome, an earthly god.

The papistes ar blasphemous agaynste Christ.

But

But nowe, o Papistes, I requyre thys
thing of you, that ye vouchsafe to aun-
were me to that, whyche I wyll aske
you. Dyd your Bysshop of Rome insti
tute, and sette vp, soche pryde, pompe,
and arrogancye, accordinge to the pre-
scripte and rule of Goddes worde? No
mistooth, no. Therfore, it is hys owne
inuention, be folowing hys owne dica-
mes, dyd ymagyne soche thynges, and
by theym he dyd plucke vs awaye from
God. He is then according to the lawe
yltie of death, and ought by and by to
be rooted out of the earth. For, god can
not abyde soche dreamers. For. Iere.
xiii. chapter, the prophete speaketh af-
ter thys maner: O Lorde God, the pro-
phetes saye vnto theym: Tushe, ye shall
nede to feare no swearde, and no hun-
ger shall come vpon you, but the Lorde
shall geue you continuall rest in thys
place (In lyke maner now at this pre-
sente, that all thynges are infected and
corrupted wyth detestable wyckednesse,
false pastours are wont to promyse peace
which they the selfes neuer folowed: yf
they had any vnderstanding of the scrip
tures, they shuld ryght wel know, that
so greate and enorme wyckednesse of
thys worlde, eyther muste be chaunged

The Bis-
shop of ro
me. accor-
dinge to ỹ
law of
god, is gil
tye of
death.

left

lest, and amended, or els that great p
gues oughte to be looked for, as hu
ger, pestylence, warres, captyuytie, a
other lyke destructions: But they cr
peace, where no hope of peace is, call
ge thys peace and rest, yf they ma
pestylence possible, and enioye the
great rentes and reuenues). And th
the Lorde answered me: The prophet
preache lyes in my name, wher as, I
ue not sent theym, neyther gaue I t
any charge, nor yet spake vnto theyr
Not withstanding they preache vn
you vyfyons, charmynge, vanytye, a
deceytfulnes of theyr owne hart. Th
fore, thus sayth the Lorde: As for tho
prophetes ꝑ preache in my name (wh
neuertheles I haue not sent) and tha
saye: Tushe, there shall neither swearde
nor hunger be in thys lande. Wyt
swearde and hunger shal those proph
tes perysshe. &c. Beholde, howe he doet
threaten agayne the swearde to the fal
Prophetes. But because we shulde no
thinke, that here any other are notyd
ment, & not they, that popishly do teac
mens traditions, he doeth afterwarde
depicte and set them forth more lyuel
in theyr owne colours, when he sayeth

Iere. xxiii. * Wo be vnto the shepehe des, that de

stroy

coye, and scatter my flock. (Doest thou
not now heare him speake of rauening
wolues, which do pluck and scatter the
flocke into sundry opinios & errours?)
I haue not sent them, & yet they ranne.
I haue not spoken vnto theym, and yet
they preach. I haue heard wel ynough
what the prophetes saye, that preache
lyes in my name, sayinge: I haue dre-
med, I haue dreamed. How longe wyll
thys continue in the prophetes harte,
to tell lyes and to preache thee craftye
subtiltye of theyr owne harte? Whose
purpose is (with the dreames that eue-
ry one telleth to hys neyghbour) to ma
ke my people forget my name, as theyr
forefathers dyd, when Baal came vp.
The prophete that hath a dreame, lette
him tell it, and he that vnderstanded my
worde, let hym shew it faythfully. For
what hath chaffe and wheate to doo to-
gether, sayth the Lord? Herby may mē
may vnderstand, of what prophetes the
Lorde doth speake, truely of dreamers,
lyers, & tale tellers. But what rewarde
doeth he promyse vnto theym? Where-
fore sayth he, theyr waye shal be slyppe
ry in the darckenesse, wherin they may
stacker and fall. &c. And a lyttle after:
I wyll fede them wyth wormewood &

make

make the drinke the water of gall. Be
hold, how he doth denounce & tell for
theyr slyppery waye, & greuouse fall
ignoraūce, & also theyr spreading gre
bitternesse, wherby as it doeth dayly e
creace, so at length, theyr greuous a
perylous ruyne or fall, as the broke
walles shall ensue and folowe. Chap
xxv. The scriptures are full of soch T
stimonies, wherby, we may knowe, a
espye out false Prophetes, but they a
most lyuely depicted and set forth. Ez
chiel xxxiiii. Chapter. Which place, th
sworenes of oure matter wyll not su
fre vs, nor admytte, to wryte oute her
Yet the ende of theym is shewed euer
where of thee L O R D E, that the
oughte wythoute remedye to be roote
out of the earth.

The ende of false Prophetes.

But now, it is doubtefull by whom they ought to be roted out of the earth. For, there be some that are desyrous to kyll them, where soeuer they fynd the. But it is playne, that it is lawfull for no pryuate person, to kyll any man, w out the law, & a iudgemēt geuē vpō him or without a speciall cōmandement of god. Wherfore, certayn hote and fierce Christians, do greatly erre, whyche, as sone as they se a false prophet, do thinke

How & by whō false pastours must be taken away and roted frō ye earth

that

at any man may hyl hym: for, to they
ycke to the letter of gods lawe, & seeke
searche out, no deper sence or vnder-
andinge. We must beware therin, þ we
ue not to moch the brydell to our af-
ections. For al this whole matter and
ulfyuelle ought to be cõmitted to god,
bo, yf he wyll haue thẽ to be taken a-
ay, shal safely bring it to passe, by hys
yniſters, that is to saye, by the Magi-
trates. In the meane season, be thou of
good comfort, & thinking within thy
elf, of whose spirite thou arte, submit
hy self obediently, to þ meke iudgemẽt
of our most mercyfull master and sauy-
our Iesus Christ, which sayeth. Matth.
vii. Euery tree that bringeth forth noo
good fruite, shalbe hewed downe, & cast
into the fyer. Yf his crafftes, & decepyt-
full subtilties were knowẽ of þ whole
church, he ought to be deposed and put
from the office of teaching, by the com-
mune assent & agreement of all the con-
gregation. But yf the churche, hath no
soch auctorytye, nor may do it, lette no
man herken vnto hym: but rather suf-
fre death, than ye shulde hearken vnto
a rauenynge wolfe, who, wyth his doc-
tryne and traditions, goeth about too
plucke you awaye from the one onelye

god

God and heauenly father. All these th
ges, are manyfest & playne, by the pl
ges of the scriptures, afore alledged,
that, they haue no neade of any more
monstratiō. Belydes that, the Lord hi
Mathe. v. selfe Math. v. byddeth vs to plucke o
and cast awaye from vs, our ryght ey
yf it doeth offend vs. Therfore, it is o
part & duetye, to pluck out that wicke
eye, that is to say, the false pastour, w
she leadeth not to the true pastures, an
to pulle vp by the rootes, the rotten a
vnfruytefull tree: but after, that it
done, let vs commit the iudgement v
to the Lord, who will cast it into the fy
when he shal thinke best, when he is
moued, & put frō the office of teaching
Mat. xiii. we shall reken hym amonge the tare
*whyche ought not be pulled vp, ty
the tyme of the harvest be come, as o
Ezec. xxxiiii. sautour him self sayth. After the sam
maner, ỹ Lord speaketh, Ezech xxxiiii
I, my self, wyl vpon the shepehardes:
requyre my shepe from theyr handes,
make them cease from fedinge of m
shepe: Yea, the shepehardes shal fede th
By who ỹ lemēte of ỹ Lorde, Deut. xiii ought to be executed selfes nomore. Wherfore, lette theym that beare the swearde of iustyce, dely uered vnto theym by God, put too exe cution that sentence of the Lord, which

s expressed. Deu. xiii. For, they shal ea-
ely vnderstand, what they ought to do
or the glorye of god, & when they must
punish extremely those false prophetes.
And yt they beyng of that mynde, that
he false pastours are, wyl neyther pu-
nishe them, nor kepe the shorter: we must
patiently beare thys yoke, layde vpon
vs, as yt it were another captiuitie of
Babylon, tyll the Lord hym self vouch-
safe to delyuer vs, wyth hys myghtye
hand. For, this that we suffre in the
meane season, is no losse, nor harme vn-
to vs, but an exercyse and tryall, wher-
by our faith being exercised, shal shyne
afterwardes with greater glorye. The
lord is gētyl, meke, & of moch mercy, in
many thinges also he doeth spare, & is
wont to differre lōge, ỹ plage & punish-
mēt: for, no mā is able to escape his hād
Beside ỹ, no soch example of crudelitie
is set forth to vs, in Christ or in hys A-
postels: which neuer punished no mā vn
death, & shedyng of bloud. In dede it is
lawful for al churches, to put awaye, &
reiecte ỹ false pastour, ỹ he do not teache
And yt they begin obstinately, & stub-
burnly to perseuere & cōtinue, nor wyll
cease to pluck away from god, it is the
parte and duetye of ther Magistrates.

Psalm. C
xxxviii

58

to kyll them vp with the sweardе. B
thou, that art a priuate mā, do not ra
and defyle thyne handes wyth bloud
For, the Lord shal not fayle, yf these r
uening wolues cast not peasibly, or
out tumulte, and insurrection be expe
led & put awaye, he wyl wythout fayl
iiii.re.xviii rayse vp some Helias, * which shall a
one clappe kyll vp. iiii. hundreth and.
prieses of Baal. and. iiii. hundreth pro
lates of groues & hyll aulters. He shal
not fayle, I saye, take þ onely in goo
worth this differringe and delayinge
Christ wolde not cōdempne to death,
wycked woman (as we may se, Johñ
viii.) which was takē in adulterye, an
whom the lawe dyd cōdempne. But a
gayne, what great calamities and mis
ries, how horrible a destruction, dyd h
Reade ye Iosephus & Sabellicus vpō þ bringe vpon the whole people, whē Ti
tus both gotte the towne, and subduct
all the whole countreye? We must the
fore folow the longe sufferaunce of ou
moste bounteous father. In the meane
season, as moche as in vs lieth, we mu
take hede, that rauenynge wolues do
not occupye the rowmes of Pastours,
wbych thynge, yf we can not lette, we
must pacientlye abyde the delyuerynge
hande of the Lorde, for, the gētyll, meke
and

and vnpreaching prelates
and mercyful example of christ doethe
moue me more, than ꝑ seuere & cruel sen
tence or punish mēt of Moses. Now be
it, in ꝑ meane seasō, I know ꝑ the drea
deful iudge Christ, wyll come, whyche
wyl arme eyther the ꝑynces or ꝑ peo
ple themselues to vengeaunce.

¶ The Epilogus or Conclusyon

THerfore, o ye false pastours, yf
ther be any sparkel of godlines
in you, that doeth sauour, anye
knowledge of god, yf any crōme of hu
maynte doeth remayne in your har-
tes, I pray, for the honoure and glorye
of god, for ꝑ cōmune felowship & amy
tie of mē, spare the poore people, why-
che, so lōg a tyme, hath thorowgh you,
suffered a moste greuous hunger, of
gods word: being in the meane seasō,
myserablye burdoned and oppressed,
with moste heauye, & intollerable bur-
dens of traditions. And afore al thyn-
ges, doo I speake vnto you, o moste
mygbty Bysboppes, and ꝑelates of
churches. Delyuer ye now at length,
& set at large, the people of god, whom,
ye haue holde captyue so lōge. Thinke
no lesse, but that it is a detestable and

vngodly thyng, to bryngе al the whole worlde, for your couetousnesse & pryde sake, into perill, ieopardye & tumulte. Yf ye do beleue, that ther is any god, & that the same god, is the cõmune iudge of al men, what quyete, tranquilitie, & peace, can ye haue, in your own conscyences, and soules, when ye se all youre whole estate, and all thee condycyons wherewyth, it is sensed, to be an vnreasonable burden, and also an intollerable yoke of all thee Christyan people. Thynke ye, that ye muste releasse nothyng. Are ye not ashamed to burden euery daye the people, wyth new burdens. Thys, truelye, is a manyfeste token, that ye feare neyther god, nor hys ryghteous Iudgemente. For, where ther feare of god is, there muste nedes folowe an amendement of lyfe. Sythe then, that we se none of you, that wyll lyghten those moste vnreasonable burdens, it is moste euydente, that ye care neyther for god, nor for his iudgemẽtes. And what other name is ther, wherin ye may glorye? Whose ministers, and seruauntes are ye? But I se playnelye wherin ye trust. For, ye leane, or staye your selues, vppon thee rede, or brykel staffe of Egipt, that is

popish prelates do ne ther feare God nor hys iudgement.

Esa. xxxvi.

to

to say, ye trust in the helpe of ꝑinces & kynges of this world. But the staffe shal breake in your hand, & not without a greuous & sore wound. For, what other power, might, & strength, hath a kyng but his owne people? Yf therefore the people beynge taughte & instructed by gods word, wyl not, at ꝑ kynges commaundemēt (for in this matter of god lyuelle, better it is to obeye God than mā) helpe, succour, & aide you: shal not both ye, and your lyues be in leopardye? Or what shalbe the power of the kynge? Therefore, excepte ye do cease and leaue of, ye shal both feele and see greuous commocions & horryble calamities, to happē daylye, both to you, & to your ꝑynces. And yf in the meane season ye wyl not abyde by the letters or safe conductes, that be zealed wythe your owne zeales, nor kepe youre promyses, ꝑ ye make, but go on styl, to persecute al̄ ꝑsons, and murther most cruelly the faythfull mynysters of ꝑ Gospell ye must nedes to prouoke daylye, more & more, the wrath of god agayns you, nothing elles can ye get thereby. For, the gospell is both planted or set, & also doth encreace or growe by thee crosse and persecutyon, tyll that thee

The ꝑpistes neuer obserue theyr safe conductes nor kepe theyr ꝓmyses, for saye they: Noo ꝓmyse ought to be kepte to an heritycke, so was John Hus & Hieroms serued. The bloode of martyrs is the sede of the gospell.

Lord doeth sende a delyueraunce. For, after the same maner, the Israelytes dyd growe & increase, and gat strengthe when ỹ tyraunt of Egypte dyd ymagyne all the crudelytye, that he couloe agaynste them, tyll that they were delyuered by thee haude of Moyses.

Exodi. i.

Exo. i. Also, it wyll auayle you nothynge, yf ye do appele to counsayles. For, nowe it is come to that, that ye must lyue iustlye and godly, and cease to burden the people of God, thoughe that no counsayle at all be kepte: Doo ye not remembre Helias, whyche vnder that most wycked tyraunte Achab, dyd kyll vppe. viii. hundrethe and. L. of Baals pryestes, and of thee prophetes or pryestes of thee groues and dyll aultares. One onelye Prophete, I saye, dyd preuayle so moche, vnder so cruell and vngodlye a kynge. iii. Reg xviii. And after hym, Iehu, by a godlye deceate and crafte, dydde destroye, all thee rablement of Baals pryestes iiii. Regum. x. What shall I saye of Iosias, whyche dyd kyll vppe all the pryestes of thee byll aultares? iiii. Regum. xxiiii. Vaynge soche goodlye admonytyons, see that ye repente by tymes. For, it is so farre, that ye

vii. Regum xviii.

iiii. Reg. x

iiii. Regū xxiii.

ye shoulde recouer youre olde state, & dygnytye, that rather. Lucifer or Sathan maye hope and loke for hys saluacyon. Therefore, truste ye, and put youre hope or confydence, in an other thynge, that is too saye, in God. who comforteth the, and quyeteth the myndes and conscyence of all men. Wyth, I do moste mekelye beseech and praye, that, he voucheſake to bryng you, into thee true knowledge of hym ſelf, that hūblyng youre ſelues, vnder hys myghtye hande, & crosse of chriſte our sauyour, ye maye enioye the eternal, & euer lasting felicite, wyth the all the congregacyon of the faythfull

Amen.

¶ Of the me-

tynge of Maister John Hoo-
per Bysshop of Glocester, & of Maister
Doctoure Cole, quondã chaunceler of
Londõ, and now Wardeyn of the new
College in Oxforde.

HEre I am cõpelled, for the great
zeale, that I beare vnto ỹ truth.
& vnto the maintainers therof.
to detect & bring to light, a most
crafty & subtyll policye, which ỹ pa-
pistes are wont to vse at this present: be-
yng in this poynt most lyke vnto cer-
tayne warriours, which, whẽ they fele
them selues, to be ouer weake for their
enemyes, eyther cause an oute crye too
bee made vppon theym. wythe these
or like wordes: They flye, they flie: ỹ so
they may encorage theyr mẽ of warre,
whych afore were most lyke to forsake
thee fyelde and renne awaye, and also
make the enemies that are wythin the
hearynge of it. too bee dysmayed and
astonyed, and to thinke, that theyr com
panye, whome they se not, bee put too
flyght, & haue vtterly forsaken theim:
or elles beyng beaten and ouercomed,

do

to send tydinges about, that they haue gotten thee ouer hande or victorye thereby comfortyng theyr adherentes and frēdes, whych elles, yf their ouerthrow were knowen, wold haue fwarued, from thē. A very lyke thynge dyd chaunce & happen in thys laſte, Julye Anno. M. D. L. That moſt valyaunt coldtour of the lord, and ſtrong propugnatoure or defendoure of gods trueth Maiſter John Hooper, as he returned frō my lorde Chauncelour, ỳ then was in the countie of Eſſex, did (whether it was by a chaunce, or of a ſet purpoſe, I know not) come vnto a certayne manour or place of my good Maiſter, Syr John Yorke Knight thē Shrieue of London, whych place is called Markes. ix. myle from the cytie: wher a certaine learned mā, named Maiſter Doctour Cole, quōdam Chaūcelour of Londō, & now Wardeyn of the new college in Oxeford, was alſeruated & kept priſoner (Wherfore it is, all the worlde doth know) when theſe great clerkes were mette and come together, after a mutual congratulacion, they dyd, within a while, begyn to reasō of ſōdry & many thinges ỳ belōg vnto learnyng, but moſt eſpecyally of thoſe poyntes of religiō, ỳ now are in cōtrouerſy betwene

the Orthodoxes, I meane the true and faythful Christians and the papistes. Thys was not so sone begunne, but that is was by & by blowē abroade, among the symple & ygnorāunt people, that dwel, v, or. vi, myle of, þ Maister Hooper had not one word to answere, and that he was so handeled & beaten by the Doctoure that he was fayne, wt moch shame both to hym, & to al these newe heretykes, to graunt him the victory. Whych rumour wyth in two or three dayes, was spred al abrode here in thys noble cytye of London, & euerye wher elles: So that in Cambrige ther is no small reioysynge, yet at thys houre, among them, that wyth al their hartes do fauour and mayntayne þ o pyshnesse: (Howe beit thankes be vnto god, ther be very fewe soche in that florysshyng vniuersitie) How the moste part of Oxeforde do triumphe at the matter, all men that haue anye wytte or iudgement may iudge. Is not this, o Christyan Reader, a maruaylous and a verye wonderfull wollycye of ther Sayntes? They see that they are ouer weake to withstand the truth of Goddes worde, and that it is impossyble for theym to recouer by open dysputacyon or reasonynge (yf ouerye

the

the pure and syncere worde of God, be as a moste sure and infallyble lyghte, brought and aledged, to decide or determyne al matters, their estate, that they haue lost, by the bryght shinyng forth of the Euangelycal verytie. Therfore, they doo wythe all crafte and deceate noyse abroade, and that by theyr complyces and adherentes, that the defendours of ther trueth (whome they doo most shamefully cal permitious hereti-kes, & sedicious persõs) dare not coope wth them, & yf perchaunce they haue coo-ped with thē, & manfullly wth the swerd of the spirit, which is gods word, ouercomed them: yet wyll these ranke Papistes, being thus ouerthrowē, by some subtyll meanes, make all thee whole world to beleue, and especyally them, that are ygnoraunte and symple, that the Orthodoxes or faythful were ouerthrowen, and (as theyr commune termes be) made very fooles. Which thinge was well seene at that disputacyon, that was kepte or hadde at Oxeforde betwene thee Papistes, and that godly learned manne Peter Martyr, in the matter of the Lordes supper: but nowe more cuydently, the

thys reasonynge and communycatio,
that was betwene Maister Hooper,
and Maister Cole (though the matters
were not of like importaūce & weyght)
For thou shalte knowe and vnderstan
de, good Christyan reader, that it is
nothynge so, as thou arte informed, or
as it is noysed abroade and that thou
mayest be sure thereof: I (whyche was
present at it, and departed neuer from
theym, not as moche, as thee bredthe
of a strawe so longe as they reasoned,
together) wyll shewe and declare
and that by order, whereupon they
disputacyon was, that thee thyn-
ge beynge well and truelye knowen.
(For that whyche I wryte nowe, I
wyll iustyfye before Maister Cole
hym selfe, and all theym, that were
there presente) thou mayest now at
lengthe perceaue and vnderstande, how
thou hast ben deceaued: and yf thou
bee a true christyan, howe thou hast
bene caste into a vayne feare and
dreade, or yf thou be a papyste (why-
che thynge God defende) howe thou
hast bene brought into a fooles pa-
radyse, by suche lyenge tales, that
ymmedyatelye ensued vppon theyr rea-

soynge

tonynge and talke. The fyrſte poynt of theyr diſputacyon was thys: Maiſter Hooper dyd affyrme, that the Biſhoppe of Rome dyd by hypocrytycall wayes growe to that auctoryte, power, and Maieſtie, that he dyd chooſe the Emperours, whych thinge Maiſter Cole dyd denye, and that ſtoutely. For, yf he had graunted the ſame, by and by it hadde followed, that thee Emperour hadde bene ſo vnder thee ſubiection of that Antichriſte, that he durſte do none other thinge in matters of relygyon, but as that Antichriſte ſhould wyl him to do. And therfore, þ they myght well go ſhoe the goes, that loked for any redreſſe in relygyon at the Emperours handes. Another thynge alſo ſhoulde haue enſued, and that by good conſequence, that is to ſaye, that thee Biſſhoppe of Rome ſhoulde haue bene a very Antychriſte. Syth that clene contrarye to thee precepte of Chriſt, he dyd take vppon hym to rule Emperours and Kynges. Where as Chriſte dyd ſaye: Thee princes of nacyons ſhall rule theym, but ye ſhall not ſo doe. That coulde not thys greate Doctoure abyde, and therefore he denyed Maiſter

Hoopers

Hoopers propolytyon, whyche he dyd
proue after thys maner: Thee Bys-
shoppe of Rome, sayde he, doeth by his
Chanon lawe choose and appoynte out
thee Electours. That doo I graunte,
sayde Mayster Cole. Then sayde May-
ster Hooper agayne: Also when the E-
lectours haue choosen oute the Empe-
rour: thee Electyon doeth not stande,
onelesse the Bysshoppe of Rome doeth
allowe and approue it. I doo not denye
that, sayde thee other. Ergo sayd May-
ster Hooper, thee Bysshoppe of Rome
chooseth the Emperour. I denye thee
argumente, sayde thee other, that is to
saye, that thee Bysshoppe of Rome
doeth choose thee Emprour. Here thou
seest, that thys Doctour coulde escape
no waye. He dyd graunt (for he coul-
de doo none other) that the Bysshoppe
of Rome, dyd by thee Chanon lawes,
make thee Electours, and agayne that
thee Electyon dyd not stande, onelesse
the Bysshoppe of Rome dyd auowe it.
What other thynge, I praye you, can
we conclude there vppon, but that the
Bysshoppe of Roome dydde electe
and choose thee Emperoure. That

saine thinge also was well proued, by notable Hystoryes, whyche doo teache, declare, and sette forth, howe those Antichristes haue in tymes passed, handled the poore sely Emperours. The second poynte, that they reasoned vpon, was, that Gods worde doeth sufficientlye, wythoute thee helpe of thee fathers or counsayls, expounde it selfe, that is to saye, that one place of thee Scripture, oughte too be expounded by another, whiche opinion Mayster Dooper dyd holde. Thys thinge was reasonned in the fieldes betwene theym bothe, in the latyn tongue, (onely I beynge present wyth theym.) And when Mayster Dooper dyd bringe innumerable testimonies and places of the scriptures, to proue thys trueth wyth all, the other resysted hym stoutelye. But surelye they were not bothe armed and weapened in lyke. For Mayster Dooper being armed with a very eloquent latyne tonge, (In dede I haue, thanckes be vnto God, some knowledge in the latyn tõgue, and many haue I hearde speake in my dayes: but yet I neuer heard an Ecclesiastical man speake more net and cleane latyn, then he dyd extempore) was also weaponed wyth stronge Scriptures, and word of god, wher as the other, beslydes

hys

hys haulte eloquence, hadde nothynge
els but the fathers, counsayles, and I
can not tell what church, or yf he brou-
ghte any scriptures, they were so wra-
ned oute of tune, that they serued no-
thinge lesse, than for the pourpose, that
they were alledged for. Upon this mat
ter they were aboute three houres by
thee clocke. At length, when Mayster
Hooper coulde gette nothinge of hym,
but: The fathers, the fathers, the coun-
sayls, the counsayls, and I can not tell
what church (for the trew Church, wh-
che is the spouse of Christe, and is ruled
by hys spyryt onely, settinge forth no-
thynge beside or agayne gods worde,
Mayster Hooper dyd well allowe) they
made an ende of that argument or mat
ter. And as they were at dyuer, they be-
gaune to talcke of thee counsayll that
was lyke to be, by the appoyntmente of
the Bysshoppe of Rome, Which Maya-
ster Hooper dyd thincke to be vnnecessa
ryc, because that there nothynge could
be redressed, or determyned, but as the
Bysshoppe of Rome wolde haue it.
And who, I praye, woulde thinke, that
the same Antythrist woulde haue any
thynge to passe agaynste hys detesta-
ble pryde and deuylyshe couetcousnes?

Kept

Nexte after that, they dyd conferre of thee office and duetye of a Kynge, whom Maister Cole wyll not haue too bee learned and seue in Gods lawes. But that foude and deuilishe opynyon dyd Maister Hooper confute wyth stronge and infallyble testymonyes of thee Scrypture, and woorde of God, shewynge that it was moste necessarye of all, that a Kynge shoulde haue a perfecte knowledge of Gods woorde. How coulde he elles rule and gouerne hys people, accordynge too thee wyll and pleasure of God? But Maister Hooper dyd in fewe woordes shewe, what was the cause, why he woulde not haue thee Kynges and Princes too haue learnynge. Trewely, because that they woulde haue ayll the whole worlde vnder theyr iurisdictiō. Because that they woulde haue ayll Princes and rulers too see thoroughe theyr spectacles, and too be blynded wythe thee mystes of theyr tradytyons. Laste of all at thee instaunce of my Good Maister, Syr John Yorke, they shoulde haue reasonned vppon thee Supper of thee LORDE, but Maister Cole woulde not meddle in it. Then dydde Maister Hooper offere too dyspu-

te

dispute wyth hym in Hebrewe, Greke, and Latyn, and wyth all theym that be of hys facte or secte, vpon al matters of Relygyon, that be nowe in controuersye. Whom Master Cole dyd answere, that, as for the Latyn and the Greke, he coulde well skyll in them bothe, but as for the Hebrewe, he was not sene in it. And thoughe he were neuer so skylfull: yet sayde he: that he wolde not put hys foote farther into the fyre. Then sayde Master Hooper vnto hym: Ye depredicate and saye euery where, that we are in errour, and not only that, but that ye be able to cõuince vs of errour. Syth then that ye can confounde oure errour, that we are in: and wyll not do it. I saye vnto you: that as many of vs, as do, or shall perysshe, thorough youre negligence or sayntenesse of harte, thee bloude of all theym shalbe requyred at youre handes. Thus they ended theyr communycation. And then my good Master Syr John Yorke, dyd take the matter in hande, exhortinge Master Cole, not to hyde his talente, but to employe or bestow it diligently, according to the wyll and pleasure of god. Thys is the whole matter, good Christian reader, trewely and faythfully sette forth vnto thee: whereby thou mayst vnder-

stande

ſtaũde whether of theym two hadde the victorye. Weyghe and ponder the matter thyne owne ſelfe. Examine & trye it wyth that infallible touch ſtone, that can neuer fayle or deceaue. Suffer not thy ſelfe to be ſeduced, wyth thoſe reprochfull and opprobrious termes, wherwyth, ſome of theym moſt lyingly doo lode thee trewe meſſenger of God, ſaynge: Mayſter Hooper is but an aſſe, he is but a dyſhe cloute to Mayſter Cole, for trewely, though Mayſter Cole is exceadingly well learned, in all lyberall Artes, in Philoſophie, and other of thee prophane ſciences, where vnto ye maye annexe thee eloquence in bothe the tongues: Yet not wythſtandyng, Mayſter Hooper doth farre paſſe hym, in heauenly knowledge and vnderſtandynge, and beynge not inferior vnto hym in the knowledge of both theſe tongues, he is well ſene in the Hebrew and Chaldeike tongue, whych thee other doeth lacke. Howe beit, I wouldе that Mayſter Hooper, or anye of vs, myghte be a dyſhe cloute vnto hym, for then, we ſhoulde make thee inner parte of thee veſſell cleane, (for it is the propertye of dyſhe clouttes ſo for to doo) but I am afrayed, that the inner parte of the veſſell is ſo cankered, wyth ypo-

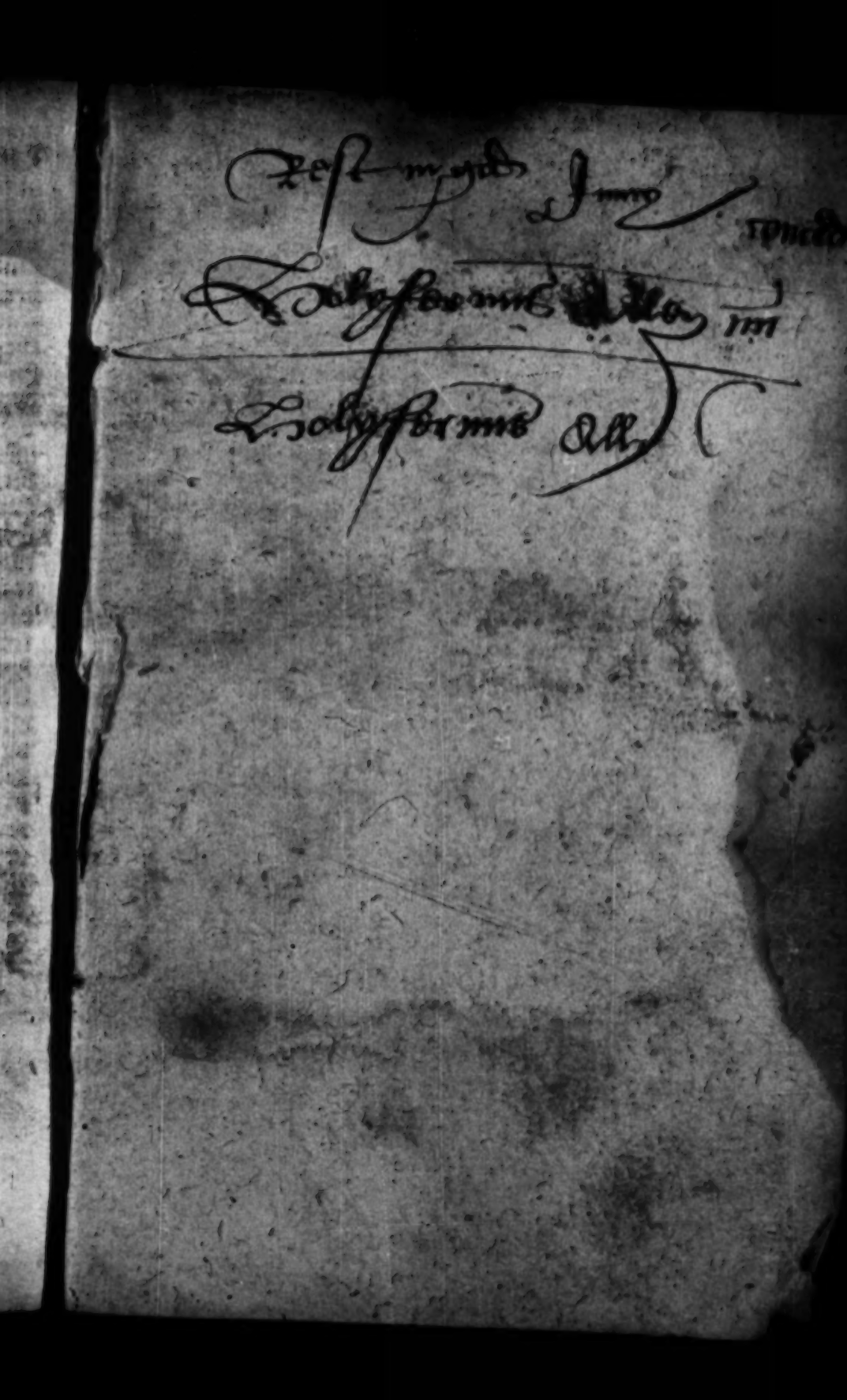
pyſhe

pyche superstition, & deuylyche doctrine that it shall nede of a sweard, to scrape it out clene. The Lord God of heauen, from whō al goodnes doth come, vouch safe to bringe him & all other, that are yet in errour, into the ryght knowledge of his truth. That we may all together prayse & laude his holy and blessed name. Amen.

¶ Imprinted at Londō in Paules Churche yearde, at the signe of the Starre By Thomas Raynald.

¶ Fautes escaped by the prynter.

In A.i. for Synonoys, reade Denonoys. in A. iii. for then wyll they not suffre, reade theym wyl they not suffer. ibidem, for lamable ceremonies, reade laudable ceremoni. in A.v. for bearing open, reade daring open. in B.ii. for do lend, reade doest lende. in B.v. for in him þ katt pastoys, reade in him þ katt pastures. in L.iii. for greuous scoznes of persecutiōs, reade greuous skoznes of persecutiōs. ibidem oz there. for though they al offend þ woꝛld, reade thoug h they offend al þ woꝛld. in L.v. for in to any other pastours, reade into anye other pastures. ibidē. for being thus pꝛomsed, read beinge thus pꝛemised, in L.viii. for a longe

Tartinet typpet, reade a long Tartinet typpet: in D.i. for lasciuious, reade lasciuious. in D iii. for temperaūce & stubburnes, reade temperāce & sobernes. ibidem or in the same place, for all kindes of temperance, reade al kindes of intemperaunce ibidem for vnto other þ can neuer, reade vnto other can neuer. ibidem for do teache him vayne, reade do teache them. in D.v. for of the prestes dyd he, reade of the prestes dyd ipe. in D.vi. for do vse exercyse, reade do vse & exercyse. in E.i. for to turne him frō the mynde, reade to turne him frō þ mynd. in E. vii. for to his lound & flesshely, reade to thy londe & flesshely. in F.iii. for into any kynd of spere, reade into any kinde or spere. in F.iiii. for the prophetes of graues, reade the prophetes of the groues. in F.v. for Naboth þ Israelite, reade Naboth the Jesraelite. ibidem. for affyzminge vnto him, reade offeringe vnto hym. ibidem. for the field of Israel, reade the field of Jesrael. in þ margyne. for þ pastour ought by it, reade the pastour ought to learne by it. in G.iii. for almyes, reade alwayes. in H.v for syth that hath, reade syth þ he hath. in H.viii. in the margyne, for of deuylishnes reade oh deuylishnes. in I.iii. for into none other pastour, reade into none other pasture. ibidem. for wher they lee the pastoues of lauation, reade the pastures.

Johannes Alloy